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Chronicle

Home News.—Speaking at Jackson, Mississippi, Secretary of the Treasury Mellon outlined his plan for tax reform. The address is looked upon as part of a national program to arouse sentiment, especially in the South, in favor of the Mellon policy of taxation that is to be proposed in the next Congressional session. Secretary Mellon stressed the point that tax reform is a national problem, "economic rather than political in its appeal," and that "we should be guided in framing our tax policy by economic and fiscal, rather than by political considerations." After showing the need of clearly dividing the taxation powers between the Federal and State government, he expressed the opinion that the retention of the Federal estate tax "is neither economically sound nor financially expedient." He advocated a reduction of the surtaxes, quoting in this regard the statements of prominent Democrats; he promised that the Government would recommend radical reduction of the present income tax in the next session of Congress. In the reform of the income tax law, he stated, two courses were open. One is to deal promptly and effectively with the tax-exempt security problem. "There are at the present time," he said, "over \$13,000,000,000 of tax-exempt securities in

this country, mostly in State and municipal bonds. This amount is increasing at the rate of about \$1,000,000,000 a year, so that there is no dearth of non-taxable securities for the man who has a large amount of capital to invest." This situation cannot be remedied by Congress without the passage of a constitutional amendment restricting further issues of tax-exempt securities. The other course, and the only possible one at present, he declared, is that of a readjustment of the surtaxes on a basis that will attract capital back into productive business and keep it from exhausting itself in the tax-exempt securities.

That the list of names and addresses of taxpayers together with the amount paid by them as income tax may be made public by the Government has been decided by the District of Columbia Court of Appeals in a test case arising out of the Congressional action authorizing the publication of information concerning the income tax returns. The court decision was given in regard to the petition made by Gorham Hubbard, who sought an injunction to prevent the publication of such information against David H. Blair, Commissioner of Internal Revenue. The petition having been dismissed by the District of Columbia Supreme Court was brought to the Court of Appeals. Mr. Hubbard's main contention was that the publication of these reports was in violation of the Fourth Amendment to the Constitution which protects the person and property of a citizen against unreasonable search and seizure. The Court held that the income tax lists are Government property and as such may be lawfully exhibited by the Government. It declares, in addition, that the provisions of the 1924 Revenue Act in regard to the public inspection of these lists "were considered by Congress an appropriate means of securing enforcement of the Income Tax law, and that such provisions are plainly adapted to that end." While expressing the opinion that these provisions may cause hardship and injury to many taxpayers and that Congress may have been unwise in enacting such provisions, the Court states that "such considerations in no way affect the constitutional authority of Congress in the premises." It is expected that decisions may be rendered by the United States Supreme Court in the two cases now pending before it, in which the Department of Justice is seeking final opinion on the legality of tax publicity, before the publication in July of the income tax payments payable in 1925.

Austria.—The late *Wiener Messe*, or Viennese Fair, brought 15,000 foreigners to Vienna. This satisfactory result is acting as a greatly needed stimulus on those who

*Cable Lines to
Mountain Tops*

are now bending all their efforts towards bringing tourists into Austria. Many undertakings have been launched with this specific purpose in view. Thus extensions are being built on the cable railway which is to bring tourists from the turmoil of the city to the silence of the snow-clad peaks of the Alpine mountains in not more than two hours. Another cable line is being built to the summit of the Zugspitze in the Tyrol. An ascension which formerly required seven hours of hard climbing can then be made in twenty minutes. The line is to be in operation at all seasons. In the winter it will be run for the benefit of those interested in winter sports. The highest station will be erected at an altitude of 9,240 feet above sea level. Another similar piece of work under consideration is the construction of an automobile highway which will connect the Brenner Pass with the range of the Radstädter Tavern. It will mount as high as the shoulders of the Gross Glockner, touching the region of the glaciers. Parts of this work can be executed without great difficulty by using the remains of an ancient Roman highway. When completed, this most beautiful road will establish a connection between the plain of the Danube and that of Upper Italy; between Vienna, Munich and Venice. At the flying-port near Aspern, twelve airship lines are to be started as soon as the weather permits. It is evident therefore that in their calamitous economic situation Austrians are doing whatever is possible to help themselves. And yet unemployment has been increasing. Austrian industry is able and willing to produce, but it will be hampered in bringing its goods upon the neighboring markets until more favorable commercial treaties are established.

Czechoslovakia.—The great problem of rectifying the finances of Europe has also been taken up energetically by the Czechoslovakian Government. As early as 1920

*Financial
Reconstruction*

a law had been passed coupling the introduction of the gold standard with the establishment of a national bank, both measures to take effect simultaneously whenever the opportunity should have arrived. The establishment of a National Czechoslovakian Bank has now been definitely decided upon, but it was believed that the national and international financial situation did not yet allow the adoption of the gold standard. On the other hand, the Czechoslovakian crown has maintained itself at practically the same international level for the past two years, with but slight fluctuations. This is particularly true in regard to its relation to the American dollar. The new law passed last month merely postpones the introduction of the gold standard, while the Banking Office of the Ministry of

Finance is to be superseded at once by the new National Bank, which will be far more independent of the Government and so inspire greater confidence abroad. It is to begin with a joint stock capital of 12,000,000 gold dollars. The Government gives the necessary funds for the maintenance of the crown at the present rate of exchange, which is thirty-four crowns to one American dollar. In its turn, the Government is to receive one-third of the shares and one-third of the representation on the Board of Directors. The Bank will take over the paper crown and keep it at its present international market value. Only after a greater political and economic consolidation can the gold standard be adopted, with probably an entirely new currency in place of the greatly depreciated crown, whose pre-war exchange value was five crowns to one dollar. The natural resources of Czechoslovakia should aid its economic reconstruction.

France.—Owing, it is thought, to last year's retreat of the Spanish troops, the Moroccans of the Riff, under their leader, Abd-el-Krim, have invaded the territory of the

*War in
Morocco*

French Protectorate towards the south and west, aiming as it is believed at Fez, the capital of the Protectorate. They have been making a determined resistance to the efforts of the French Colonial troops under Marshal Lyautey to drive them back to their frontiers. Since the beginning of April small bands of Riffian soldiers began filtering gradually towards the south and west between the French posts, looking over the country and stirring up the tribes to revolt. But the first acts of open hostility occurred in the country of the Beni Zeruul tribe, about fifty miles north of Fez. The Riffian soldiers burned villages and attacked the Moroccan chief Derkawi Sheer, the most influential supporter of the French Protectorate in that district. Sheer had to flee, some of the inhabitants were massacred and numerous prisoners were carried into the Riff. The immediate result of this invasion of the French Protectorate territory was that a certain number of French posts became isolated and had to keep continually on their guard against attack. But a number of these posts were relieved and Abd-el-Krim's troops were driven back with some loss by General Colombat in a decisive local action. In the meantime Marshal Lyautey moved his headquarters to Fez to be closer to the scene of operations.

During the first part of the week beginning May 3, Abd-el-Krim was engaged in massing troops for what promised to be a determined attack upon the French positions and the first considerable engagement of the war. This was in the Sheshuan district. He has besides considerable bodies of troops on other parts of the border. Operating against the Moroccans from different centers are General Colombat in the West; Colonel Freydenberg in the Tgounat district, and Colonel Cambay in the East.

Colonel Freydenberg's troops engaged on Wednesday, May 6, with the Riffian troops whom Abd-el-Krim was

massing for an attack. The fighting was reported to have been determined and the Moroccan soldiers gave evidence of European training, while in fortifications and entrenchments, methods of the Great War were used by the tribesmen. But in spite of strong fighting the Moors were driven out of all their positions. However, as a result of the strength which they have shown and the numbers they have mobilized, calculated at some 20,000, Marshal Lyautey has asked the home Government for additional troops, as his present number, being only 12,000, is inadequate for effective operations against a force so much larger than his own.

Moroccans Repulsed

While Finance Minister M. Caillaux is working hard at his schemes for the rehabilitation of the finances of the country, and while Foreign Minister Aristide Briand is preparing his note on the subject of the German proposal for the Rhine peace compact, the religious agitations have not abated to any great extent. Although the Ministry has been changed, the extreme Left still holds the balance of power and the Catholics feel that this threatens danger to their liberties. Their usual Sunday demonstrations, then, have been continuing. At Nancy 50,000 people met under the leadership of their Bishop. They were forbidden to march in procession by the town authorities, but they met at the place appointed, the sports field of the St. Joseph's Institute, where addresses were made by the Bishop and the Catholic laity. The representatives of this gathering sent telegrams to the French President, to the Apostolic Nuncio and to the Bishop of Strasbourg. The meeting closed with the singing of the *Credo* and with Benediction of the Blessed Sacrament.

Religious Agitation

Alsace is still having her troubles. The municipalities of Strasbourg and Colmar have declared a fine of ten francs on all those Catholic parents who refused during the three days school strike of last March to send their children to the so called interdenominational schools. The Religious Defense Committee has been authorized to speak for these Catholic parents. The Committee stated that the Catholic parents have no intention of paying the fine and that they will bear the whole affair in mind at the municipal elections. The municipal council of Graffenstaden, a suburb of Strasbourg, sent a letter to the Mother Superior of the Religious who have been teaching since 1848 in the school at Graffenstaden saying that they had decided to replace the Sisters by a lay personnel. The day this letter was received seven Sisters were turned out into the street. But at the threatening attitude of the Catholic population the district inspector allowed the Sisters temporarily to return to the building and two of them to continue teaching until the end of the term. Steps are being taken to secure the abrogation of this decree of

Trouble in Alsace

the town council, but the inhabitants at present fear that the Sisters will have to go.

Germany.—As we go to press the stage has just been set for von Hindenburg's triumphal entrance into Berlin. The proposed simplicity of his inauguration, which was originally spoken of and evidently intended by von Hindenburg, has given place to one of the most extraordinary demonstrations ever witnessed in that city. The monarchist flags have been brought out everywhere into public notice and monarchist organizations have gathered all their strength to give pomp and solemnity to the occasion. All Berlin is out in the streets to see the new President as he rides down the center path of the six-mile highway reserved for his exclusive use. Word, it is said, was sent out by patriotic societies to the war veterans to wear all their decorations. But monarchists are not alone in evidence and the flag of the Republic, waving with its black, red and gold in defiance of the old black, white and red of the Nationalist imperialist groups, indicates the division of minds and hearts throughout the country. The situation has well been described as "the conflict of flags," expressive of the conflict of loyalties. Communists are being kept in the background and the police received strict orders to prevent the protest demonstrations planned for this day and to use vigorous measures in dispersing all crowds save those gathered for the great central event. However, the German Peace League was busy Sunday placarding the city with announcements of public demonstrations on Tuesday for the discussion of the question, "Hindenburg, President—How Now?" and urging all Republicans to demonstrate against the Field Marshal. It must be remembered that he is, after all, not a majority president.

Great Britain.—Despite the fact that Winston Churchill's budget is one of those which, according to the *Manchester Guardian*, "few will be found to praise unreservedly," it has obtained the complete approval of the House of Commons. The Gold Standard bill has been severely criticized; but the measure has now passed without division through all the stages in the Commons and awaits only the formality of passage through the House of Lords. Phillip Snowden, Chancellor of the Exchequer in the Labor Government, has been one of the most outspoken opponents of the bill. Like so many others, he is not opposed to a return to the gold standard; but in moving an amendment calling for the rejection of the bill he declared that the Government had acted with "undue precipitancy" and feared that there would be a consequent increase of "the existing grave conditions of unemployment and trade depression."

Churchill Budget Adopted

Prior to the third reading of the bill, Mr. Churchill answered in detail the objections that have been urged against the policy of returning to the gold standard. He defended the Treasury action in accumulating gradually the reserves of \$166,000,000 to cover the debt payments to the United States for June and December, stating that "he was anxious to secure the transition to gold under the most favorable circumstances." In combating a Labor amendment restricting his powers of borrowing in support of exchange to £60,000,000, already arranged for in the United States, he asserted that there was no probability of any borrowing being necessary; nevertheless, he had power by law and precedent to borrow up to £150,000,000.

Following the adoption of the Gold Standard bill, all the budget resolutions, with the exception of those relating to the silk duties, were carried by majorities averaging more than 150. Discussion of the duties on silk has been postponed; it is expected that they may be somewhat modified in favor of British exporters. The McKenna tariff on luxuries, which were repealed last year by the Laborites, were passed by a substantial majority; they will become effective on July 1.

Italy.—It will be remembered that after the resignation of General Di Giorgio, when Mussolini forced out of Parliament the General's Army Reform Bill, the Premier took

*Mussolini
Minister of Navy*

upon himself the duties of the Ministry of War. There has been another slight crisis in the Cabinet owing to the resignation of Admiral Thaon di Revel, Minister of the Navy. The Admiral handed in his resignation as the result of a difference of opinion with the Premier. The latter wishes to unite under one direction the Ministers of War, Navy and Air, for he thinks under this unity of direction much expense can be saved to the Government and in the end more efficient service can be rendered the country. But the Admiral disagreed and resigned. At this Premier Mussolini took over the responsibilities of this office, also, and as a consequence has now united in his own person the Portfolios of War, Air and Navy and also of Foreign Affairs. This has led his admirers to worry because of the great strain the combined work must bring to him, especially since his recent illness. But it is thought that the Premier will profit by these vacancies in the Cabinet to carry out some important changes of personnel and to bring about more expeditiously the accomplishment of some of his schemes of reform.

Jugoslavia.—The most astounding political somersault of recent times in Europe is that of the Republican Peasant party of Croatia, which has suddenly declared

*The Recantation
of Raditch*

itself firmly Monarchist, attached to the Constitution, to parliamentary methods, and willing to collaborate with the Serbs for the consolidation of Jugoslavia. This

declaration of a new policy was made in the Belgrade Parliament by Paul Raditch, at the behest of his uncle, Stepan Raditch, who is awaiting trial for having sought affiliation of his party with the Communist International after having vainly begged support from Western Powers for his separatist plans. While one of his emissaries, the apostate priest Kezman, promoted his cause in America, Raditch himself went in person to Moscow to secure Bolshevik sympathy and advice. This step proved fatal to his prestige, for it opened the eyes of the Croat peasantry, who are in no way Communistically inclined. Already last year he abandoned his policy of abstention from the Yugoslav Parliament; and his delegates began to work with the Opposition in order to dislodge the Conservative element embodied in the Radical party led by the veteran Serbian statesman Nikola Pashitch. But the recent general election gave an assured majority to the latter, and Raditch was forced to additional retractations. His spokesman, Paul Raditch, has now adopted in some measure the line constantly pursued by the gallant little Croat Catholic party which upheld Croatia's rights within the Union, as against Raditch's Utopian Republic. He declared that: "Each of the three branches of our race is too small to live alone; and the Croats realize the advantage, after centuries of forced, unnatural separation, of direct contact between Dalmatia, Bosnia, and Croatia." He further admitted that internal and external circumstances demanded intense cooperation. Any yielding that this might imply on the part of Croatia, he added, was after all to "our own Serbian kin." He recalled how Croatia was relieved from foreign dominion largely "by the heroism of Serbia, and of that Western Democracy we all admire," and concluded with the emphatic statement: "We are in nowise committed to Bolshevism, and we recognize the need of a good army for national defence."

The supreme question now is whether the demagogue Raditch will withdraw his scurrilous tirades against the Head of Christendom, the Hierarchy, the clergy, and the traditional Faith of the Croat people.

An article on Blessed Peter Canisius, as the true Catholic Reformer, by Joseph Husslein, S.J., will appear next week in connection with the canonization of this great modern apostle.

Eugene Weare contributes an important article on the Bonus, showing that evidently many Catholic veterans are not availing themselves of its benefits.

Father Blakely continues his discussion of the now burning question of capital punishment in an article entitled: "Must the State Kill?"

The Story of Nicaea

WILLIAM J. MCGARRY, S.J.

SIXTEEN hundred years ago this spring, the imperial palfreys of Constantine the Great were ambling over the Roman roads, the imperial chariots rumbling over the mountain passes of Asia Minor, and the imperial galleons ploughing the storied sea of Aegeus, all converging to the Emperor's villa-residence at Nicaea, bearing the Bishops of Christendom and their retinues.

Why is this august assemblage convoked? The persecutions are over; the Roman sword, ten times dipped in Christian blood, is sheathed. Why then summon from their Sees the aged Bishops, who still recall the rage of Diocletian, and some of whom yet bear the "stigmata of Christ" from that last persecution? Bishop Alexander, the Christian lord of Egypt, is on his way and beside him his youthful secretary, Athanasius. From other ancient Sees, the successors of Peter and James and John have hurried north. And Rome, the mother-See of all, is represented, too, in the person of Hosius, Bishop of Cordova, to preside over discussions that will assume tremendous significance.

For the story of the causes, near and remote, of the First Ecumenical Council at Nicaea, imagination must go back to the Alexandria of the decade before 325. The queen-city of the Ptolemies is the jewel of Egypt, a flourishing mart of Oriental commerce, and a center of Neo-Hellenic as well as Christian learning. In the Baukalis Church of Alexandria, an ascetic-looking and subtle preacher is expounding the Christian Gospel. And behind that emaciated face of Arius lies tremendous power to charm ("a preacher, popular with ladies," Epiphanius remarks); there lurk as well the latent pride and obstinacy, which will burst over the Orient, and start quarrels whose roar will echo on for fifty years. Now, no matter what subtleties were employed to mask it or what circumlocutions abounded to make it sound orthodox, Arius' doctrine was a denial that the Second Person of the August Trinity was True God. For this heresy, Alexander reprimanded the pastor of the Baukalis parish and forbade him to preach. Arius persisted. Alexander summoned his suffragans, with them reasseverated the ancient, apostolic Faith that the Word was God, and excommunicated the obstinate Arius. So far the story of ten stormy years in Alexandria.

Now Arianism did not spring full-panoplied from the brain of Arius. The heresy came of a tainted lineage. And the taint was a tendency to "rationalize the faith," that is, to submit it to the bar of reason, *unaided by Revelation*. Now if Arius did not pursue this giddy logic in principle and with frank profession, he did so in fact,

and an Antiochene school, whose principles he inherited and pushed, did likewise. The ancient Faith insisted upon two cardinal points in its belief in the Godhead—the Divine Unity and the distinction of the Divine Persons. But a one-sided insistence on either of the two elements of the Mystery and a neglect of the other, was a sure token of heresy. Thus to exaggerate the distinction of Persons and to neglect the One Identical Nature leads to admitting three Gods. To over-emphasize the Unity, "rationalizing this Unity," deducing from the One Nature only *one* Person in God, would destroy the Trinity. This latter was the tendency of the Antiochene school whose master, and the one who gave this opinion vogue in Antiochene Asia, was Lucian. From Lucian, Arius writes his own descent, from the old pupils of Lucian he seeks sympathy and support in his exile from Alexandria. They rally around him at Nicaea; after the Council they form the nucleus of the turbulent element justifying and defending him; they become a storm-center and around them rage Council and counter-Council flinging anathemas across the Empire for half a hundred years.

History cannot fully ferret out Lucian's complete system; but at least he reduced the Son of God to a secondary place; he opened the door to "Subordinationism" and Arianism is nothing but an extreme form of this heresy. In fact, so subordinate did it make the Son, that the Empire in 320 awoke to the realization that Arius made the Son a creature; he denied the Godhood of the Word.

When Arianism is stripped of the rhetoric and apparent subtlety in which it paraded in the Baukalis pulpit, it is a fine example of rationalistic procedure. And be it said to the honor of Alexander's vigilant orthodoxy, that he detected, published and condemned the error with quick dispatch. From his Encyclical we cite the main points of the heresy: "The Word is Son. Now a son follows a father. Hence there was a time when God was not Father, when the Son did not exist at all. Hence He is a creature." So far Arius, whose tactics after his excommunication compel this publication of his errors by Alexander. For he enlists the sympathy of his fellow-Antiochenes; he fills the East with his propaganda; a rhymester, he versifies his heresy, and mariners at their watches, tipplers at their drinking-bouts, even pagan mimers on tawdry stages troll out his blasphemies. Imperial chariots then, rumble to proclaim the true Godhood of the Word; and imperial galleons unfurl their sails to asseverate the ancient Faith in the Godhood of the Word. Paphnutius of Thebais and Paul of Neo-Caesarea and

a host of others, scarred with Roman fire and iron, journey no less ardently now in the autumn of life than they suffered in its spring; to proclaim with tongue now, as they once proclaimed with wounds, their faith in the Godhood of the Word.

The late events are fresh in the minds of all as they gather at Nicaea in May, 325. Party-lines are already distinct. A determined majority is eager to safeguard the Catholic faith in the Unity of God and the distinction of Father and Son. Twenty-seven sympathizers cluster about Arius, ready to deny the Godhood of the Word. Eusebius of Nicomedia, the intimate of Constantine, heads a party of compromisers, rather favoring Arius. Arius and Eusebius—fanaticism and craft—are leagued against the traditional Faith. Against them Athanasius of Alexandria leads the combatants for right; it is he who exposes their sophisms, denounces their garbled proofs, completely routs both foe and trimmer. To recount Athanasius' fight is to tell the triumph of Nicaea.

One word alone became the slogan of Orthodoxy, *Homoousios*. The Council declared the Son was "*homoousios* to the Father," that is, consubstantial with the Father. How felicitously does this word express the Catholic faith; what a death-blow it deals Arianism! The prefix "con" implies a union of *two* in a common element, and "substantial" indicates this common element. The Council therefore defined that the Son is of the same substance as the Father, and yet is a distinct Person from Him. Father and Son have the One, Identical, Divine Nature; they are co-equal, co-eternal in the Godhead. Here was a direct denial of the doctrine of Arius, who had explicitly rejected the consubstantiality of the Father and the Son, even before Nicaea made it the touchstone of orthodoxy.

Nicaea really crystallized this, the orthodox meaning of *homoousios*. The word had been labile. Sixty years before Nicaea, Paul of Samosata had used it to imply a single Person in God, and, of course, given this Sabelian tinge, it was condemned. And though the apparent *volte-face* furnishes the Gibbon-type of mind with a squib, the critical reader of Greek Patrology needs no warning that in the development of the outward expression of Catholic dogmas, a choice of formularies, at once terse, felicitous and orthodox was not immediately hit upon. This is surely the least surprising, when terminology had not become technical.

At Nicaea vigorous attacks were launched against the phrase which so well expressed the traditional Faith. But against them Athanasius defended it triumphantly. To Arius, of course, the word was false. His proof was primarily rationalistic, flanked with a few Scriptural texts where the Son is apparently subordinate to the Father, "Apparently," for, as Athanasius insisted, these texts referred to the Son Incarnate, Who is both true God and true Man. In His created Human Nature, surely He is inferior to God; yet as true God, He is equal to the

Father. The answer to the rationalistic argument was easier. Arius was simply tampering with the revealed mystery of the Blessed Trinity. On God's own authority, this truth was given man; his finite intellect cannot fathom it; it escapes his puny powers to explain; its sublime depths appall the mind, its sublime beauties kindle the heart, but its measureless grandeurs elude the yardstick of time.

A subtler point was to be gained against the dalliers around Eusebius. "Call the Son," they said, "the Image of the Father, the Splendor and Virtue of God; these are scriptural expressions; consubstantial is unscriptural, barbaric." Meanwhile Arian whispers passed around in glee. They too could say Image and Splendor and Virtue and still call the Son a creature. But the ardor of the Eusebians chilled during the discussion; the inadequacy of any term except "consubstantial with the Father" was too clear; the rebuttal of the Arian claims, the need of a vigorous, unequivocal expression of the Faith was too manifest, and the Eusebians submitted and signed the Creed of Nicaea.

Athanasius tells us Hosius of Cordova composed the Nicene Creed. This Spanish Bishop was the legate of Pope Sylvester, presided over the sessions and with his aides, two Roman priests, first signed the Acts of the Council. As Bellarmine remarks, when Hosius signed, Rome sealed Nicaea with her approval. The Latin theologian must have rejoiced at the ardor of his Oriental colleagues for *homoousios*. He came with Western traditions, and the West, due to Tertullian and Pope Dionysius, had never experienced the entanglement of terminology that harassed the East. To Hosius' influence, too, we may trace the conversion of Constantine, who entered the assembly an adherent of his favorite's peace-policy, but turned on Eusebius later and became the champion of Orthodoxy. This alone sufficiently rebuts the old calumny that Constantine convoked the Bishops to define his imperial wishes as dogmas of faith. Constantine himself tells the Bishops he will care for the external business of the Council, but he leaves their deliberations on the Faith to them. He conveys them to Nicaea, he lodges and supports them—it is his imperial way of insuring peace in the East by mending the tremendous struggle which shook the Empire in 320.

In God's Providence, Constantine's wish for peace was not fulfilled. Arianism strides clamorously across the East for fifty more years; it intrudes its pets into orthodox Sees; it holds its pseudo-councils and issues ineffectual anathemas. But on one rock it beats in vain. The Orthodox ever recur to Nicaea's "consubstantiality." The touchstone of Orthodoxy is there. There the ancient Faith is immutably sealed.

Nor today is the voice of Nicaea still. Sunday after Sunday, it resounds in our Churches, chanted to Gregorian modes. As the priest intones the *Credo in unum Deum*, memories sixteen hundred years old throng around

him and people the sanctuary with olden saints. Again the echoing voice of the 318 "holy and divinely inspired Fathers" of Nicaea reverberates down the corridors of the centuries, declaring their faith in one Lord Jesus Christ, *Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum, consubstantialtem Patri per quem omnia facta sunt.*

May the State Kill?

PAUL L. BLAKELY, S.J.

IN his "Criminal Sociology," Enrico Ferri writes that capital punishment is one of those complex questions which cannot be met with monosyllabic answers. Complex it is, especially at the present time when, at least in the United States, lawlessness and even disrespect for the principle of authority itself, appear to be increasing; yet if it be divided, monosyllables will serve very well. Has civil society the right to inflict death? Must civil society always exercise this right? (For it is clear, I think, that there is a difference between a right, and the obligation to exercise that right wherever and whenever it may apply.) If we answer the first question with an affirmative and the second with a negative, I think we shall have a fairly accurate presentation of authoritative Catholic teaching on capital punishment.

Capital punishment may be defined as the taking of human life by the legitimate authority as an atonement for grievous crime and as a means for the preservation of public order and security. "The right to inflict this penalty is known as 'the right of the sword.' We call it the power of life and death" (Koch-Preuss, "Handbook of Moral Theology," V, 146). Now no Catholic writer, so far as I know, denies the right of the State to inflict capital punishment. Indeed in view of the clear Scriptural teaching and of the condemnation of certain Waldensian and Anabaptist tenets by Innocent III in 1208, no Catholic can deny it. The thesis of V. Cathrein, S.J. (*Philosophia Moralis*, n. 638), "The civil authority possesses the right to inflict the penalty of death for certain more atrocious crimes," and that of T. Slater, S.J. ("Manual of Moral Theology," I. p. 305), "The right of the State to punish criminals with the infliction of death is either expressly conceded or clearly supposed in Holy Scripture. It is sufficiently evident, too, from natural reason," may be taken as fairly representative of Catholic teaching.

The clearest treatment of the subject which I have found, is given in Dr. Koch's "Handbook," edited by Mr. Arthur Preuss. Dr. Koch, following the famous Gury, holds that capital punishment is justified by reason, by Sacred Scripture, by tradition, and by the common conviction and practise of men in all ages. (*Op. cit.*) In no less than six places in the Old Testament (Genesis, ix, 6; Exodus, xxi, 12, 14, 23; Leviticus, xx, 1; xxiv, 17, 21; Deuteronomy, xvii, 6; xix, 11), it is expressly

prescribed. Nor do we find a contrary teaching in the New Testament. When Our Lord stood before Pilate, He vindicated the right of the State to put to death by affirming that it was "given . . . from above" (John, xix, 11). In Acts, xxv, 11, St. Paul clearly admitted that certain crimes might justly be punished by death, for appealing from Festus to Caesar, he exclaimed, "If I . . . have committed anything worthy of death, I refuse not to die." Again, in the first part of the magnificent thirteenth chapter of the Epistle to the Romans when treating of the duty of obedience to lawful authority in the State, St. Paul declares this authority to be "God's minister, an avenger to execute wrath upon him that doth evil." There can be no doubt, then, that both Our Lord and St. Paul admitted the right of the State to take human life as a punishment for crime. Dr. Koch's comment should settle the question, at least for all Christians:

The context of Rom. xiii, 4 . . . shows that the Apostle not merely had in view some definite or concrete State or political system, but that he wished to describe the ideal Christian regimen. Consequently the power of life and death flows from the very nature of public authority. Had Christ wished to forbid capital punishment in opposition to the Mosaic law, He would no doubt have formulated this prohibition in express terms. In reality the New Testament supposes the death penalty as an integral constituent of the penal law. (*Op. cit.* p. 147).

It was in this sense that Innocent III asserted the right of the State to shed the blood of the criminal. In the "Profession of Faith prescribed for Durandus of Osca and his Waldensian associates," the Pontiff writes: "We assert the right of the secular authority to impose the penalty of death [*judicium sanguinis*] provided that in the infliction of this punishment it proceed not in hatred but in judgment, not summarily but with due process [*non incaute sed consulte*]." The entire text may be found in the Denzinger-Bannwart "Enchiridion" nn. 420-427.

Thus both Scripture and tradition support the right of the State to inflict the penalty of death, and their teaching is shared by the *consensus gentium*. Dr. Koch makes a shrewd point when he observes, "Surely, men would not have so willingly admitted the right of their rulers to deprive them of their most precious possession, i.e., life, for certain grievous crimes committed against the public order, had not this right been universally regarded as a corollary of the natural law and a postulate of right reason." It may also be noted in this connection that no nation, so far as can be ascertained, has ever renounced this right. Italy, which has done away with the death penalty for murder is a seeming exception. Yet there can be no doubt that the authorities would shoot down rioters in the streets, without the formality of trial, did they refuse to disperse, and Italy still has an army to defend the Kingdom, by putting its enemies, internal or external, to death, should that extreme treatment be found necessary. In other countries, too, where capital punishment has apparently been entirely abolished, an exception has

been made for time of war, and in some instances the death penalty has been retained even in peace time for certain infractions of military law.

The arguments for capital punishment, drawn from natural reason, are many and varied, but the most convincing may be reduced, it seems to me, to the principle of the State's right to self-defense. "To kill a man," writes St. Thomas, "is not lawful, except it be done by public authority for the common good." (*Summa*, 2a, 2ae, qu. 64, art. 7). "The slaying of an evildoer is lawful inasmuch as it is directed to the welfare of the whole community" (*Ib.* art. 3).

Every part [of an organism] is directed to the whole, as imperfect to perfect, and therefore every part is naturally for the sake of the whole. For this reason we observe that if the health of the whole body demands the excision of a member, on account of its being decayed or infectious to the other members, it is both praiseworthy and advantageous to have it cut away. Now every individual is to the whole community as a part to the whole. Therefore, if a man be dangerous and infectious to the community, on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good. (*Summa Theol.* 2a, 2ae, qu. 64, art. 2).

Anticipating the objection frequently heard today, "Capital punishment is nothing but murder done by the State," St. Thomas argues that "the slaying of a man is forbidden in the Decalogue, only insofar as it bears the character of *something undue*, for in this sense the precept contains the very essence of justice. Human law

cannot make it lawful for a man to be slain unduly. But it is not undue for evil-doers or foes of the common weal to be slain, and hence this is not contrary to the precept of the Decalogue . . . (*Summa Theol.* 1a, 2ae, qu. 100, art. 8, ad 31).

Other arguments, drawn, for instance, from the notion and purpose of punishment in general, or from reasons of social utility, are frequently cited, but Dr. Koch is justified, I think, in his contention that the right of the State to inflict capital punishment can be best shown from its right of self-defense. He argues that as a State may be attacked by foreign enemies, so it may also be attacked by those guilty of a violence which undermines the very foundations of the social order. "Against these—radical Socialists, anarchists, Bolsheviki, or whatever else they may be called—the authorities frequently have no other effective means of preserving or restoring law and order and securing peace than capital punishment." This argument does not show, indeed, that the State may lawfully put to death for *this* or *that* violation, or supposed violation, of public order. But it does show that the State may rightly inflict the penalty for such violations as here and now make impossible the due preservation of peace and good order in the community, and threaten its own existence.

The affirmative answer to the question, "Has the State the right to inflict the death penalty?" has, I think, been justified. An examination of the second question, "Must the State always exercise this right?" will follow.

The Secret of the Little Flower

C. M. DE HEREDIA, S.J.

"I WILL spend my heaven in doing good upon earth," said the Little Flower, and she fulfilled her promise. The favors granted through her intercession are counted by the thousands. She has been dead not yet thirty years and the "shower of roses" is so thick that the Holy See has decided to canonize her on May 17.

The Little Flower was not a theologian and, while living, made a statement that sounds theologically wrong if it is not well understood. "In heaven," she said, "the good God will do all I desire because I have never done my own will on earth."

Theology teaches us that the blessed in Heaven have no will of their own. They wish nothing else than what God wants. No saints will ask God any favor for us unless they see that such is the will of the Lord. Nevertheless Thérèse emphatically said that "in Heaven God was going to grant her all her desires," or in other words, that "in Heaven she was going to do her own will." She could not have meant that "in Heaven God was

going to do her will because her will there should be the will of God." In that way we may say that all blessed are doing their own will. She really meant what she said that actually in Heaven the good God will do all she desires, and she gives the reason "because I have never done my will on earth." And the "shower of roses" proves to us that such is the real meaning of her words. We practically see that "God is granting her all she wants."

Are the theologians wrong and the Little Flower right?

It seems to us that the theologians are right and little Thérèse is not wrong.

It is our common experience that when we pray to some saints it takes time to have our prayers answered and often we apparently receive no answer at all. But if we ask the same favor through the intercession of another saint, we receive a swift answer. Naturally we are curious to know the reason for it. We want to know why it is so.

There is no man on earth who knows the real reason

for it. "For who hath known the mind of the Lord? Or who has been his counsellor?" (Rom. ii, 34). Yet we are allowed to conjecture.

Theologians have excogitated several explanations for this fact. Some say that the nearer a saint is to Our Lord the easier it is for him to intercede on our behalf. Some claim that when the Almighty wishes to attract the attention of the Faithful towards one of the blessed, He grants favors more easily through his intercession. It may be so, but it seems to us that besides these and other reasons commonly adduced by Catholic writers to explain this fact, there is another explanation of it, that can be certainly applied to the special case of Thérèse. This is what we call: the secret of the Little Flower.

Give me a lever and a fulcrum on which to lean it, said Archimedes, and I will lift the world. But what this scientist could not obtain . . . the saints have obtained in all its fulness. The Almighty has given them as fulcrum to lean upon, Himself, Himself alone, and for a lever, the *prayer* that inflames with the fire of love. And thus they have uplifted the world . . . ("A Little White Flower," page 247).

These words of Little Thérèse show us what she thought of the power of prayer. And she was perfectly right. Prayer is all powerful. St. Augustin has defined prayer as "the strength of man and the weakness of God." But prayer being essentially an act of confidence in God, St. Augustin teaches us that if our confidence is weak, prayer expires; for "how then shall they call on him in whom they have not believed?" (Rom. X. 14). But where faith is strong, the power of prayer is boundless. "Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. *And all things whatsoever you shall ask in prayer, believing, you shall receive.*" (Matt. xxi, 21, 22).

Now what was the "confidence" that the Little Flower had in God, how deep was her faith, can be easily found out by reading her autobiography. There is not a single page, we may say, on which her immense *trust in Christ* is not clearly expressed or implicitly understood. It is "the way of spiritual childhood, *the way of trust* . . ." her special "little way" that she taught and practised constantly and faithfully during her whole life.

So we see that the Little Flower was fitted to pray for *anything* she wanted with certainty of having her prayer answered. But prayer can still be strengthened if it is supported by sacrifice and love. If the person who has an unbounded confidence in the Lord, loves Him tenderly and is constantly offering sacrifices to show Him how much He is loved, prays for something, his prayer is omnipotent. No matter how great is the favor requested God cannot but listen to that prayer. The Little Flower was doing this during all her life, and she could not be better fitted to have any of her prayers answered.

Now when Christ Our Lord said, "*And all things whatsoever you shall ask in prayer, believing, you shall*

receive" He did not restrict in any way the field of prayer. We may ask for a spiritual as well as for a temporal favor, present or future, in time or in eternity. We must not forget either that while praying for a favor it is not necessary to ask for it with a special formula or definite words, it is enough to manifest to our Lord *in some way* what we want, to have it granted. Let us suppose a girl, who is very anxious to have a doll. She does not say a word to her father, she only tries to do her best to please him. But he knows well what his daughter wants and seeing that she is good he makes up his mind to give her for Christmas the most beautiful doll in the market. When Christmas comes sure enough she gets a doll, but more beautiful than the one she had in her mind. Father knew much better. So with God, and as a father He is anxious to grant splendidly our inner desires.

Since Thérèse came to the use of reason she heard hundreds of times that her father and mother had been, all their married life, very anxious to have "a son who would be one day a missionary in the far East." She knew too that at her birth they were somewhat disappointed because she was not a boy, and though they were perfectly resigned to the will of God, both went on praying that "in some way" their children would do a real apostolic work by praying for the souls of infidels and sinners. That is the reason why M. Martin so willingly made to God the sacrifice of separating himself from his daughters, glad to see them entering the Carmel, "an order of missionaries, by prayer."

So Thérèse since her childhood was accustomed to pray to God for the same intention, and when she grew up she entered the Carmel ready to sacrifice herself, "not doing her own will, but the will of God" to obtain from the Lord the grace to save, by praying, many souls. This was the "constant prayer of her lifetime." Then, little by little, this idea was crystallized in her mind: "Although I can be an apostle by praying during my life, I want besides to be a real missionary after my death and save many, many souls."

One day one of the Mothers thought: How happy I should be if this little saint would only say, I will repay you in Heaven. Simultaneously Sister Thérèse turning to her said: "Mother, I will repay you in Heaven." And another time she said to her *Little Mother*: In Heaven I shall obtain many graces for those who have been kind to me. As for you, Mother, all I send will not suffice to repay you, but there will be much to make you rejoice. (Epilogue).

From these words we can deduce two things: That her desire was to "repay" with benefits from Heaven those that had been good to her on earth. And that she had the "certainty" that she was going to do so. But "her little soul" had greater aspirations. She wanted to "repay love by love" and consequently she was exceedingly anxious to do for God all she could, not only in time but in eternity, hence:

Another time she interrupted a Sister who was speaking of the happiness of Heaven . . . It is not that which attracts

me. What is it then? asked the Sister. Oh, she said, it is Love! To love, to be loved, and to return to earth to win love for our Love. (Id)

So we see that her constant desire was "to become a missionary after her death." And to obtain this favor she *prayed* constantly, "trusting and loving" and, at the same time "sacrificing herself." That is what she meant when she said: "In Heaven the good God will do all I desire because I have never done my own will on earth." God is not obliged by any promise to do the will of any saint in heaven *because* they have never done their own will on earth, but He has certainly promised, and He is obliged to fulfil His word, that "all things whatsoever you shall ask in prayer, believing, you shall receive." It was not her self sacrifice that obtained the Little Flower the grace to "return to earth to win love for Christ," it was her *prayer*, her trusting and loving prayer supported by her sacrifice what won her this uncommon privilege.

And she knew well while living that this grace "was already granted to her." That is the reason why she was so sure that "she was going to spend her Heaven in doing good upon earth." That is the reason why she added: "No, there cannot be any rest for me till the end of the world, till the Angel has said: 'Time is no more.' Then I shall take my rest . . ." That is why she promised with an undoubting faith, "After my death I will let fall a shower of roses." She knew that her *prayer* was *already* answered and after her death she was going "to come down." She knew very well that "He has always given her what she desired, or rather He has made her desire what He wishes to give." This is "the secret of the Little Flower." God inspired her to pray that in Heaven the good God would do all she desired, and her constant, trustful and loving *prayer*, supported by her self sacrifice, obtained it. Our Lord inspired her to pray "in that way" because "the will of God was to grant her in Heaven all her desires." And so by asking Him in Heaven all she wishes, she is doing the will of the Lord. The theologians are therefore right, and the little Flower is not wrong; she is doing in Heaven her own will, because such is the will of God.

This may or may not be the ultimate reason why the Little Flower is letting fall such a wonderful "shower of roses upon earth," but one thing is perfectly true: that if we *pray with faith* we can obtain the same favor as the Little Flower has obtained. Because when Our Lord said: "All things whatsoever you shall ask in prayer, believing, you shall receive." He did not restrict the efficacy of prayer to time, past or present, we may as well ask, and obtain, favors in eternity.

In the meantime the mission of the Little Flower, to make the good God loved as she loved Him, has only begun, and the centuries shall bear their witness to the fruits of her trusting prayer and her loving trust in God's all-merciful Love.

Salvation by Humor

CYRIL B. EGAN

FEW folks believe a sense of humor to be a salutary possession; rather is the opposite held with such strenuous conviction that the people's choice is nearly never made from the ranks of the actively humorous; and the humorist who would play at politics must divorce himself forever from whimsy, or subject himself to the humiliation of a sweeping defeat at the polls.

With regard to humor and the great, this seems to be the conclusion and the corollary which the suffragan public have arrived at: *Humor concerns itself with little things. The nearer we approach greatness, the further we depart from humor; and conversely, the nearer we approach the humorous, the further we remove ourselves from the great.*—A joke, therefore, from a man in public office, must be a kind of ponderous and avowedly temporary condescension to child's play if it would draw any approving reaction from the official's public. The constituents will laugh, then, not at the joke itself, but at the absurd incongruity of a great man doing a little thing. Which self-conscious littleness is what makes the average politician's joke such a pathetically pallid affair.

Upon a brief investigation, however, it would seem that the voice of the people is not to be trusted in its condemnation of this important sense, and it is the purpose of this causerie to show cause why the above implicit proportion should be restated to read thus:

As we get away from humor, the further we retrogress from greatness, that is, true greatness, intellectual and moral greatness. And conversely, the keener one's humorous sense, the more truly ponderable is the possessor thereof. . . .

Now any thorough-going investigation should be made from the ground up: which is the reason for starting this one at rock-bottom—with a consideration of the rocks. Granted that a few radicals may read into them a kind of rudimentary intelligence: no thinking nor even unthinking man will dare to attribute to the mightiest masses of stone—nor to the innumerable sands into which they disintegrate—anything more than a physical greatness. According to the philosophers who make thought immanent in everything, rocks may have brains; and according to the sex sensors, rocks may have sex; but not even the furthest-fetchers will give them jokes. Who has yet met the man who sees fun in a stone, unless it had first suffered the surgery of some intelligently guided chisel?

And so up the scale. Progressing from the rocks and the soil to the growth of the soil, the ascent is little more than a physical one. Indeed, in the plants and trees, we may see—if we look for it—the beginning of humor; but as with all beginnings, the humor here is crude, savage—hardly to be called true humor. A biting wit may be read into the spiny cactus; but it is hardly the wit to save or

amuse one. And while some gnarled oaks contort themselves into grotesque caricatures, there is a nightmarish quality in their grotesqueries which rather affrights than delights us—as if they were old oaken men, for the sake of a little fierce fun playing clumsily at bugaboo.

It is with a cry of genuine relief and a cleansing burst of laughter, that the earnestly frivolous investigator enters into the animal kingdom. On this side of him he sees the comical chipmunk; on that side—in the domestic division—a playful perky-headed puppy; here he beholds the impossible pelican, there, the absurd hippopotamus; the one creature molded to make us smile, the other to make us chuckle; another contrived to tickle our ribs, and still another to split our sides with uproarious guffaws. And yet, delightful as the investigator's zoologic excursion may be, he will not therefore rashly conclude that an animal can *make* a joke. But an animal may be a joke, which is a step in the right direction.

We come now to the study of man, the allegedly rational animal. Here even the most superficial survey ought quickly to convince us of the very conclusion that we must reach after the profoundest research; in proportion to his rationality, man is great; and in proportion to his sense of humor, he is rational. All mankind may be divided, roughly perhaps, and not without overlapping, into three parts: Men Who Are Jokes, Men Who Make Jokes, Men Who Take Jokes. Of all these, the Men Who Are Jokes, being the least rational, but, *when is a man a joke?*—When, with his immortal soul, he commits the absurd incongruity of taking Time too seriously. Then does he act with least sense of humor; then does he act with least rationality; then does he subscend the boundary that separates him from the lower order of creatures.

Men who make jokes, true jokes, of course, are several notches higher in the scale of creation. For they are living in dignified conformity with the rationality of their essence. The joke-makers display their divinely-inspired sense of relative values in the measure which they take of the great ones of earth at their true diminutive altitude. They show up incongruities wherever they find them; they level the absurdly pompous mountains; they raise the humble valleys to their proper height. They make straight and mirthful the way of the Lord.

But while making a joke may, with a happy propriety, befit the rationality of man's essence; still it is in his power to see and take a joke that man shows himself pre-eminent in his rationality. Supreme among joke-takers is the mystic-ascetic. He sees, more keenly than any of his fellow-men, the absurd littleness of time when measured with eternity, the pin-prick that is pain, when measured with the cosmic agony of a crucified Messiah. To him the world is a joke; life is a joke; and death is a joke, because there is no death. His is the comic spirit; his the politely inward smile kept almost constantly aglow by his sense of the ludicrous inequity between the stat-ures of the finite and the infinite.

I repeat my original proposition. The keener the sense of humor, the nearer its possessor to true greatness. We progress through rock, plant, animal, man . . . and eventually to God. Has God a sense of humor? . . . With all reverence, let us look into this matter. Our catechisms say that He is All-Wise, All-Good, All-Patient, All-Just, All Merciful—why not All-Humorous? Is humor not a good thing? In our philosophy course at college we were told more than once that God possessed all good things infinitely. One does not have to make a formal syllogism to convince oneself from these apparently irreproachable premises that God must be the author and possessor of an infinite fund of humor. There are some jokes that are too funny—too funny, in any event, to be the work of a finite craftsman. There are some jokes that are downright unbelievable; and like the unimaginative old rustic viewing the denizens of the elephant-house, we stubbornly shut our eyes before them, and exclaim—“*Aint no such animules!*” The pelican, the duck-billed platypus, the hippopotamus, these are incredible jests, incredible solely because they have been touched by infinity. They are the good jokes of God—gorgeous grotesques, rib-tickling gargoyles fashioned by an all-wise Creator. They are a comic relief to the serious business of living.

Those there are who would rebut the predication of humor to Divinity, by repeating the baseless tradition that Our Divine Saviour never smiled. What of it? Does this prove Him without humor? Are only the mirthful of face, the mirthful at heart? On the contrary, sift down the running-fire joker, and you will rarely assay a grain of true humor; analyze the reason for the uneraseable smile, and you will find the smiler has least to laugh at. We know many humorists; few of them chronic grinners; many of them so serious-looking, they might well pose for the artist's ideal of the pensive hamlet; not one, in his conversation, a man of many jokes. In the case of Jesus Christ, then, we witness the most notable instance of the politeness and efficiency of one who kept his smile to himself. Perfect charity! Admirable Messianic folly! This, in a turvy-topsy world, was the sublimest act ever achieved, almost infinitely incongruous, supremely ironic, comic to the tragic verge of tears,—this was the cream of the Jest—that *while man was trying so hard to be God, God should become a man.* . . .

Too long the mass of people have looked upon humor as a mere man-made product, without Divinity, without dignity, without the right to be classified in any more distinguished category than that of innocuous pastime. It is high time that this patronizing attitude should be corrected. We must read more deeply into the catechetical attributes of Deity, and supply with our unbiased logic what is implicit in the text. A syllogism is generally a sombre skeleton; yet, what more plumply alluring logical figure have we than this:

*God possesses all good things superabundantly:
But humor is a good thing—*

Therefore, God possesses humor superabundantly—God is the Infinite Humorist.

For those with a distaste for such formal reasoning, we recommend a meditation upon the Divine comedy of the redemption—after which, who will deny to God the cheery note of all-mirthfulness?—who will say that his Saviour was without the "saving sense"?

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

A Protestant Episcopal View

To the Editor of AMERICA:

The following extract, clipped from the *Holy Cross Magazine* (Vol. xxxvi, p. 26), published at West Park, N. Y., by the "Order of the Holy Cross" (Episcopalian), will prove, I think, enlightening to your readers, and will dispel doubts that may have gathered from the controversy which Bishop Manning's plea for his cathedral evoked. The writer, who signs himself Monachus Minor, is unmistakable in his denying support to "a religious organization existing primarily for the purpose of winning souls to a faith which is a denial of the teaching of the Church." He writes:

The question is not infrequently asked, Should a Churchman contribute to the support of the Salvation Army? The answer ought not to be far to seek. If the Salvation Army were an organization for the help of the poor alone, one would not hesitate to recommend heartily that all Church people give it earnest and substantial support, just as they do the organized charities of one kind or another. But where it is well known that the Army is a religious organization existing primarily for the purpose of winning souls to a faith which is a denial of the teaching of the Church and Bible, an orthodox Christian cannot give it his support.

This, if I am not mistaken, does not differ in any noticeable way from the solution of a similar problem proposed in your pages some weeks ago.

Bloomfield Hills, Mich. GERALDINE CARRIGAN REELMAN.

Priests with Columbus

To the Editor of AMERICA:

The statement is made in a recent book on "The Mass," by the Rev. Joseph A. Dunney (Macmillan), that: "There were priests aboard when Columbus crossed the ocean and discovered America in 1492" (p. 28). Where can one find the proof of this statement? I appeal to your learned readers.

New York.

C. J.

The Liturgical Movement

To the Editor of AMERICA:

I read with great pleasure Father Ellard's plea for the "Opening Up of Liturgy" which appears in AMERICA of April 25. My own plea in the same matter appeared in AMERICA of August 30, 1924, apropos of "young people à la mode." It brought out just one letter, from Mr. Frank C. Nero, in AMERICA of December 27. Now, independently, Father Ellard writes both to plead for the liturgy and to give evidence of a demand for it coming from Catholic young people.

The matter seems to me so very important that I beg leave to mention it again. Mere negative criticism of our young people is not enough to cure them of the craze for jazz, and still less is foolish tolerance of their excesses. They need to be given positive and high ideals, and, alas, we seem to be unaware of the forces in this regard that are inherent in the liturgy. The liturgy is not merely a system of expressive and more or less beautiful signs and ceremonies. It is the expression of the prayer-life of

the Church, the mystical body of Christ. It is a reservoir of Christian spirituality. The liturgy, rightly understood, teaches us not merely how to bow or how to chant; it teaches us how to think and how to live. The *lex orandi* is the *lex vivendi*; the liturgy is a rule of Christian life.

Father Ellard's evidence of the interest of a student-body in the liturgy furnishes an American counter-part to that to which I referred, the interest of the Catholic young people of Germany in the Liturgical Movement.

Regarding Father Ellard's plea for space for the liturgy in our Catholic papers and periodicals, may I offer the information that the *Catholic Bulletin* of St. Paul, under the editorship of Father John R. Volz, conducted a veritable campaign for the liturgical movement during a period from September, 1924, to January, 1925. Since then, under new editorship, the *Bulletin* has kept the subject well before its readers and has plans for a regular section devoted to the liturgy.

St. Paul, Minn.

WILLIAM BUSCH.

An Austrian Convent Candidate

To the Editor of AMERICA:

This is the story of a girl candidate, anxious to enter a Dominican convent in Austria. It is a story that incidentally illustrates the conditions existing in that country today. The girl is the oldest of five children. One boy is about to enter the novitiate of the Austrian Province of the Society of Jesus. The other three children are still in high or grammar school. The father, an assistant editor of a Catholic newspaper in Tyrol, is a militant Catholic, who devotes almost his entire free time to the spreading of Catholic organizations. No Sunday passes that he does not address some one or other Catholic meeting.

On account of the father's well-known sacrifices and merits for Catholic interests and because the girl herself is well-talented the Mother Superior agreed to take the candidate into the Order and have her trained for a high-school teacher, though the father is unable to pay even part of the dowry otherwise required. In a letter from said convent, the Mother Superior expresses her firm hope that Divine Providence would arrange in such a way as not completely to empty their already impoverished treasury. Even a small dowry would be a great assistance.

Poughkeepsie, N. Y.

L. B.

Automobile Excesses

To the Editor of AMERICA:

A large proportion of Americans are now addicted to excessive automobiling—and the main incentive is restlessness and a desire for pleasure. This desire for pleasure started, originally with the rich, but since automobiles have been brought down in price the middle-class American has developed his own mania for riding up and down the country, at all hours of the day and night, with no particular object in view but to go somewhere and have a good time.

As a result, the desire for hard work among Americans is gradually losing its benefits. Riding hither and thither in soft-cushioned cars, with shockless springs and balloon tires has taken its place. We see young flappers in their teens gayly riding back and forth in their own or their parents' automobiles during hours which should be devoted to school or work; we see correctly-attired young men in all kinds of comfortable positions, racing by in pleasure-cars which should be devoted to the pursuits of business. But the pursuit of pleasure, night and day, seems to be the main objective for these young men and women, and the morning papers chronicle the results. The hospital and the divorce court tell of the aftermath for the insane craze for pleasure-automobiling.

In the days of ancient Rome, the things that brought on the

fall of its civilization were excessive pleasures. Lust and nameless vices among the men and women of the empire, were also some of the causes of the disruption of that once powerful monarchy. Family life was mocked; children were ruthlessly murdered; and parents, who should have maintained the homes of the ancient nation, surrendered themselves to the most revolting excesses chronicled in the history of all the civilized nations of the earth. The result was that the pillars of family life crumbled and fell, and the empire went down to ruin.

America seems to be following the same trend. In some parts of the land, the sins of ancient Rome are being repeated, only on a more revolting scale. And pleasure-cars are contributing largely to the impending ruin. For in those soft-cushioned cars, with curtains drawn to hide the lust and bestiality transpiring within, the family life of the nation is being insidiously wrecked. Night after night they plunge through country roads and through city streets and town lanes, and the shrieks of drunken young men and women make one shiver. The laws of the country seem powerless to check the mad riot, and these flying messengers of lust seem to be multiplying instead of diminishing.

No remedy seems to be in sight. Town, city and State officials are apparently powerless. Is America riding to ruin through the agency of her beautiful, expensive, pleasure automobiles?

Lowell, Mass.

G. F. O'DWYER.

The New Postal Rates and the Missions

To the Editor of AMERICA:

In the new postal rates which were effective April 15, the writer was surprised as well as dismayed to learn that the increase on second class matter was 4 times the charge formerly made. That is, for bundles of magazines or papers of 8 ounces or under, the former rate of 4 ounces for a cent, has been increased to "2 cents for each 2 ounces or fraction thereof," or a penny an ounce. On bundles of periodicals over 8 ounces, the parcel post rate according to zones is in force, with "2 cents service charge in addition to the postage."

Formerly, it was possible for the writer, who has been remailing for almost two years, to send a pound bundle of papers to missionaries in Hawaii and the Philippines for 4 cents, but under the new rate it will cost 12 cents a pound plus 2 cents service charge for each package. The postage to countries not under our Flag has of course not been touched.

This exorbitant increase will lessen, if not destroy the efforts of those zealous clubs of Catholic people who have aided our overworked priests on the missions by sending the religious periodicals that proved so valuable an aid to the apostolic workers.

It is regrettable that the N. C. W. C. or some other Catholic organization did not see the danger that would be caused to remailing (essentially a Catholic work) and endeavor to have a more just rate made.

Fort Wayne, Ind.

J. C.

The Catholic Y. M. C. A.

To the Editor of AMERICA:

In your issue of April 11 appeared a Note and Comment on the Kolping House for Catholic young men, and I wish to show you by citing my own case, the benefit derived from this publication. I am twenty-one and have been in New York for over a year. Having left a good Catholic home in New England, I continually missed the presence of Catholic fellowship and atmosphere in my new environment. Now I have found it, for following your directions I communicated with Mr. Schwarzenberg at Kolping House, 165 East Eighty-eighth Street, later calling upon him there. As a result I hope soon to be accepted as a member.

Why is it, though, that so little attention of the Catholic press is focused upon a work so indispensable as this, and that I have

been living over a year here in ignorance of the existence of this society? I am certain there are many young men, strangers in New York, who as yet know nothing of the Kolping House, and who, if they were so advised would gladly avail themselves of its opportunities.

Let us hope that the future will see the work of our Catholic Y. M. C. A. brought more into prominence by our press.

New York.

THOMAS A. MULVANY.

A Baptist Commendation

To the Editor of AMERICA:

For many years the writer, a Baptist, has purchased a copy of AMERICA each week. And this Baptist mother keeps your paper on her library table, where her many Protestant as well as Catholic guests may read your publication at their leisure.

Possibly you may be interested to learn of the success of our Baptist summer resort from a mother whose daughters have been in attendance. A unique fellowship, indeed, where Church loyalty is strengthened and life-long friendships fostered; where, during a short respite, irresponsible girls become imbued with mystic charm and spiritual power. May our Catholic friends soon have occasion to count the Catholic summer resort as one of their many blessings.

In closing, your paper is worthy of Baptist commendation, on my part at least. You have my sincere good wishes and prayers pertaining to your Christian service for our common Saviour.

Quincy, Mass.

MAUDE MOORE LUKE.

Rome Pilgrims and Mission Exposition

To the Editor of AMERICA:

The official publication of the Catholic Students' Mission Crusade, the *Shield*, recently called attention to the fact that Rome pilgrims failed to visit the Mission Exposition in the numbers expected by the Church authorities. This is very regrettable. The reason assigned is that tourist companies under whose auspices the pilgrims go to Rome had not included the necessary admission charges in the fees collected by them. The students' organization has now given due notice to the various tourist offices, and the latter have promised to pay attention to this matter. Surely every effort should be made to comply with the earnest desire of Pope Pius XI to make of the exposition a great success.

New York.

J. M. T.

Helping Others with My Pen

To the Editor of AMERICA:

The article of Henry Shepherd on "Helping Others with My Pen" in AMERICA for April 25, is very instructive; so much so that shortly after reading it, I was moved to write a letter to a daily paper here in town. My contribution bore upon an article, written by M. Joseph Caillaux, on "The School Systems of France and the United States."

M. Caillaux did not clearly point out the difference between the two systems and avoided the whole bone of contention between the French churchmen and statesmen, that is to say, the difference between the liberty the American has to choose a school for his child and the demand which the Lay Laws make that every French child be sent to irreligious State schools. I took the liberty to present the difference in a letter to the *Montreal Star*—the publisher of the article here. They gladly printed the letter. Thanks to AMERICA, which always keeps its readers informed and instructed along all lines of Catholic endeavor, I was able to throw a little light on the subject that M. Joseph Caillaux rather left in darkness. Honor then to Henry Shepherd, whose advice was followed with success. By its publication of my letter, a representative paper of Montreal backs his statements.

Montreal.

F. I. FRANCHI.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 16, 1925

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Bible Reading in the Schools

ON May 7, the Governor of Ohio vetoed a bill which proposed to make daily reading of the Bible compulsory in the public schools of the State. "This bill," reports the Associated Press, "was actively supported by the Ku Klux Klan members in both branches of the Assembly." The long fight ended by the Governor's veto shows clearly that the plan of compulsory bible reading in the public schools comes from two different groups. One believes that it may be made an agency of moral and religious instruction, while the other is firmly persuaded that it will cause the Bishop of Rome to turn pale with futile rage, and unmask his plot to transfer his residence from the Vatican to the White House.

The opinion of the first group deserves respect, and the motives of the men and women who compose it compel our sympathy. Genuinely interested in the welfare of the children, they realize that nearly ninety per cent of our young people are growing into maturity utterly without religious instruction. The Sunday schools are too few and too poorly staffed to afford the training which alone can prevent us from becoming a pagan people. They realize, too, that there is something essentially wrong in the system of education which can find no place for instruction in religion and in morality based upon religion. Yet not only have the schools supported by the States been definitely divorced from religion, but we have persuaded ourselves that it is "un-American" to teach religion or morality in any institution maintained in whole or in part by the public funds. The sole refuge, in the minds of these good people, is the "moral uplift" afforded by reverent reading of the Holy Scriptures in the classroom.

With all due respect it may be said that this is not a refuge but an evasion. Religious instruction is *instruction*

quite as truly as instruction in reading, in spelling, or in arithmetic. The teacher who would argue that boys and girls could be taught arithmetic simply by having a book read to them, would not be taken seriously. In the case of bible reading, it might easily happen that the teacher himself did not accept the Scripture as the Word of God but regarded it as a corrupting mass of fable and superstition. Catholics who take the Holy Scripture as inspired revelation are often excluded from positions in the public schools; but, at least legally, there is no reason why an atheist cannot be chosen to instruct our young people. The spectacle of an atheist required to teach the public-school children a morality which he himself rejects, by reading daily ten verses of a book in which he does not believe, is almost humorous. But it shows the absurdity of the belief that the problem of religious education can be solved by bible reading in the schools "without comment."

The Police as College Censors

THE unsavory incident of the Cambridge police, the postal inspectors and the two Harvard magazines suppressed by censor has evoked comment from many and varied sources. Professors Chaffee and Frankfurter seem to be alone in their attitude which justifies the callow editors of the college journals. The editor of the *Chicago Tribune* is of the opinion that by interfering the police have confirmed these young men in their impression that they have achieved a brilliant performance, whereas in fact they have simply been offensive to good taste and good morals. Interference, he thinks, should have come, promptly and effectively, from the Faculty, since parents may begin to ask whether they care to have their sons at a college in which so little attention is paid to the proprieties.

It is probable that the editor will look in vain for faculty intervention. While the Harvard incident has won a notoriety not perhaps in keeping with the offense, bad as it was, it is by no means the first instance of the kind. At an intercollegiate conference held at Cornell on May 2, the student representatives themselves decided that it was high time to put a stop to the coarseness and even rank indecency which have come to characterize the average college publication. "College humorous papers are getting too risqué, and steps should be taken to curb them," is the report in the *New York Times*. "There was some discussion over faculty censorship, and the consensus seemed to be in favor of informal censorship to be used only in emergencies." Thus the students seem to find little hope of improvement in faculty censorship, and the college magazine will probably continue on its unimpeded way, relying mainly on censorship afforded by the police.

This, at least, may be said for the students. They recognize that they must look in vain to the faculty of the modern "non-sectarian" American college for guidance

in questions of morality. It is to be hoped that those Catholic parents who act as though culture and learning can be found only in colleges in which the police, not the faculty, must act as arbiters of fitness and propriety, may some day recognize the admission made by the student convention at Cornell. The non-Catholic college apparently has a slighter interest in the moral problems of its students than have the police. Can Catholic parents entrust their children to it, and fulfil their obligations as parents? It is difficult to see how this question can be answered affirmatively.

The Growth of Divorce

IN an article appearing in *AMERICA* for May 2, figures supplied by the Federal Census Bureau were quoted to show a steady growth of divorce in the United States since 1870. It appears that in 1870, the ratio of divorces per 100,000 of population was 28. Ten years later it was 39. By 1890, it had increased to 53, by 1906 to 84, by 1916 to 112, and by 1922 to 136, or almost five times what it was in 1870. Other statistics show that while in 1916 there was one divorce to every 9.3 marriages, in 1923 the proportion was one in every 7.5 marriages. In the words of Dr. Charles A. Ellwood, professor of sociology at the University of Missouri, the United States now has a larger number of divorces than pagan Japan, "and more divorces than all the rest of the Christian civilized nations put together."

It is not an exaggeration to say that the stability of family life in the United States is in the balance. For many centuries, monogamy has been held as an ethical and social ideal by all civilized peoples, and on this ideal social polity and practise have been based. To what extent this polity and the social activities fostered and supported by it can be preserved, when the older ideal has been replaced by State and ecclesiastical tolerance of polygamy, or whether they are to be preserved at all, is the problem which the promoters of polygamy in State and conventicle must meet and solve. It is not a particularly new problem. More than twenty years ago, Roosevelt drew attention to the growth of divorce as a most serious social menace, and was answered by easier divorce legislation, in some States, and a wider general tolerance of the evil which he denounced. Possibly the opinion that we have at last reached the limit which marks the return to a more civilized, if not a more Christian, concept of marriage, is too optimistic. But it is at least true that students of social problems and many non-Catholic clergymen are at last beginning to apprehend the danger to society which lies in what has been termed "the abuse of the institution of divorce," and are now striving to enact legal measures which will eliminate unfit matrimonial unions. Of course, the real evil lies in the refusal to admit the unity and indissolubility of lawful marriage. As long, then, as divorce and re-marriage are licensed by

the State and sanctioned by the non-Catholic churches, this evil cannot be smitten at the root. But some barrier against the polygamous promiscuity which flourishes under our lax divorce legislation can and should be erected by the law.

In intent, these measures are good, and should be encouraged. Surely, if there is any power in the State which can be used to decrease the number of divorces by preventing marriages which at the very outset promise discord and dissolution, that power should be invoked.

A Legal Remedy

SIGNIFICANT of the newer interest in divorce as a social danger, is a study, "Child Marriages," by Mary E. Richmond and Fred S. Hall, published a few weeks ago by the Russell Sage Foundation. While this study is restricted to the consideration of a special phase of the question, it contains a number of excellent suggestions, most of which have been urged by Catholic students and workers for many years.

The authors realize that an ounce of prevention is worth a ton of attempted cure. After the initial break has come between husband and wife with the filing of the petition for divorce, there is little that the law and its administrators can do to preserve the unity of family life. But if what promise to be ill-assorted or illegal unions can be checked at the outset, a host of personal and social evils can be averted. Of ten suggestions made in the study already quoted, three are of great importance. First in value, is the suggestion that all the States enact a law requiring the parties to file "an advance notice of intention."

This law already exists in eight States, and is a reversal to the ecclesiastical statute requiring publication of the banns. The purpose is, of course, to make the proposed union generally known, so that impediments, should any exist, can be brought to light, rectified, if possible, and when this is not possible, that the intended marriage be hindered. Obviously, however, if "notice of intention" is to be anything but a mere formality, it must be published, and here some difficulty may be encountered. If the notice is simply spread on the public records, the resultant publicity, except in the small towns, would be slight, and in communities with a population larger than 100,000, it would be practically non-existent. The only way of securing the needed publicity would be through advertisement in the daily newspapers, and it may be doubted whether the courts would sustain a statute assessing the intending parties for the costs.

But as to the value of the publicity which can be secured through the notice of intention, there can be no doubt. Under present conditions, there is no difficulty, in most of our States, in contracting what is practically a clandestine marriage. If the notice of intention does nothing more than eliminate this element, it is justified.

Jack Dempsey and Johns Hopkins

WHEN Mr. Jack Dempsey went on board the good ship "Berengaria" last week, he was met by a huge crowd of newspaper reporters, moving-picture operators, a line of messengers bearing gifts, and a brass band. The gathering at last became so large and enthusiastic that the police reserves had to be summoned. After vigorous measures of repression had been applied, the lane to the ship was cleared, and an unobtrusive figure crossed the gang-plank alone. It was the president of Johns Hopkins University.

Mr. Dempsey was on his way to fill a number of vaudeville engagements in France and Germany. The president of Johns Hopkins also had a mission abroad, drab and unimportant when compared with that of Mr. Dempsey. It was merely to represent an association of colleges and learned societies at the exercises which will soon commemorate the founding of the University of Pavia in the year 825.

The American newspaper assuredly does its best to give the public what the public wants. The public was deeply interested in every move of Mr. Dempsey, and not at all interested in the president of Johns Hopkins or the University of Pavia. Had Dr. Goodnow been shot while crossing the gang-plank, or had a crowd of students playfully pushed him into the water, he might have won a column of newspaper report all for himself. As it was, he served merely as a foil and contrast for the brilliant Mr. Dempsey.

The newspaper tendency to feature the sensational and the bizarre has its bearing, and an unfortunate one, upon the college. As Mr. Harold Hall observed some weeks ago in these pages, the public will bear with columns of print describing college baseball games or track meets, but the average newspaper does not think that the public is notably interested in the real purposes for which a college exists. This tendency was amusingly illustrated only a few days before Mr. Jack Dempsey and the president of Johns Hopkins went abroad. On a certain Saturday afternoon Fordham University lost a game of baseball to the University of Pennsylvania, and on Saturday night won an oratorical contest in which a number of colleges, including the University of Pennsylvania, took part. On Sunday morning, the venerable *New York Times* devoted twelve inches to the ball game and about three to the oratory. The other New York newspapers apparently had not heard of the contest, or if they had, concluded that it was not of interest to the public.

"Why don't the newspapers let us alone?" complained the faculty adviser of athletics, quoted by Mr. Hall. Assuredly, the athletic interests of the colleges are not adverse to publicity, nor are the colleges themselves. But what they wish, collegians and athletes, alike, is the proper sort of publicity. That is what they are not getting, and what they will not get, probably, until the public served by the newspapers is as interested in Latin and history as it now is in college football and track.

Lawyers and Lawlessness

IT was a clever lawyer who remarked that the last thing desired by a guilty prisoner at the bar is justice. His whole purpose, and too often the single aim of his legal adviser, is to approach the slowly-grinding mills of justice, and by some clever expert work to stop the machinery. Of old the lawyer was held to be an officer of the court whose sworn duty was to assist the judge in arriving at a just decision. Witnesses were not summoned to testify for or against the litigants, but to "witness" to the truth, as they knew it. But the scenes have been shifted since those primitive days. At present, public opinion describes the lawyer as a person who can tell us how to drive a coach and four through any law, or how to block the machinery of justice set in motion against us.

No doubt the description is wholly unjust, if applied to all members of the profession, but that it has a substantial foundation in truth can hardly be denied. At a recent meeting of the American Law Institute at Washington, a Federal district judge, the Hon. James H. Wilkerson, arose to administer to his learned associates a very unpalatable dose. Judge Wilkerson believes that much of the disrespect for authority, now so widespread in this country, is attributable to practices which the profession does not appear anxious to destroy, and which some members actively foster. Judge Wilkerson asserted that we now face "a spirit of indifference to the law," not only with regard to the criminal law, "but to all law, whether it involves the assertion of public authority or concerns the protection of private rights."

Many factors have contributed to this result. One of the most important has been the attitude of members of the bar. Too frequently they have forgotten their position as chosen members of the law, and have devoted their energies and talents to evading and thwarting it. It is not a pleasant record; it is one of the darkest pages in the history of our profession.

Open confession is good for the soul, and it is to be hoped that this very frank admission of guilt will be coupled with a firm purpose of amendment. It is no defense, as the upright members of the profession are well aware, to claim that lawyers prefer to assist the ends of justice and yield only to the entreaty of their clients. A physician might make the same defense when accused of performing an illegal operation. No doubt the lawyer is bound in conscience to defend the interests of his client, but he is not bound to make use of evil means or to employ methods which while not in defiance of statute law, tend to bring the administration of justice into disrepute. Judge Wilkerson is right in reminding his brother-lawyers that respect for law and for the courts must be created "not by circumventing the law, through quibbles, technicalities and delays, but by even-handed administration of justice for all." The ancient ideals of law as a profession need to be refurbished. This is a commercial age, but the practice of law should not be considered a "business." It is, or should be, a profession, pledged to the defense of justice.

Literature

The Subject Matter of the New Poetry*

THERE is much wasting of words nowadays in contentions concerning the subject matter of poetry. The conservative poets hold fast to the idea that poetry should concern itself only with matter which is beautiful and ennobling in itself. The radicals declare that anything whatsoever, the more commonplace the better, is matter for poetry. If one reads the table of contents in Marguerite Wilkinson's "New Voices" he will discover poems grouped under the terms, democracy, patriotism, love, religion, nature, personality, and children. It seems to me these are the same old themes that have been in use as long as there has been poetry. Those who do not like the themes of the new poetry might say that the radical poets have taken from poetry the God of the Christian and substituted for Him the god of the Freudian complex. But any such wholesale condemnation of even the radicals would be obviously unjust. For my part I shall never enjoy poetry born in sewers, whether in the subterranean channels of the cities or in the channels of the subconscious mind. And, getting away from the subnormal, I shall always think that only Robert Burns would have dared to write a poem to the small traveler on the bonnet of the unfortunate lady who sat in front of him at church. He should have been saying his prayers, anyway.

When we talk of the subject matter of poetry we necessarily introduce the question of art. The definitions of art are legion. Two I like are "inspired utility" and "the concrete embodiment of a beautiful ideal." Symbolic art portrays the significance of spiritual beauty. Purely imitative art is the substitution of one sense medium for another. Almost everyone admits that art is an attempt to embody the beautiful, that it deals with the beautiful as found in the world of sense. From this we may establish the theory that the subject matter of poetry is beauty, and that the theme of the individual poem is some beautiful thing. Now, let us investigate the nature of the beautiful, and then we shall be prepared to understand and criticize the new poetry in terms of beauty and its expression.

In the "Manual of Scholastic Philosophy" Cardinal Mercier states, after the teaching of St. Thomas, that beauty, as all other concepts, is to be considered as derived from experience. Experience teaches that beauty gives a pleasure which is different from the pleasure given by the possession of the good or by the knowledge of the true and that this pleasure is based on knowledge derived by contemplation. This means that the perception of the beautiful does not engender a desire for a more exclusive possession of the beautiful, because the love

of the beautiful is due not to its usefulness but to its beauty. "The beautiful is that which when seen gives pleasure." The beautiful comes to us only through the higher senses of sight and hearing. Hence, that may be called beautiful whose apprehension gives a certain pleasure to the intellect when it is stimulated by the message from the higher senses and gets the idea behind the sense perception for contemplation. Great art lives because the first contemplation of it does not exhaust its capacity to give pleasure, that is, the senses can bring from it ever new pleasure to the mind.

Beauty requires, however, certain responses from the one who contemplates it, an active intelligence and the dispositions constituting good taste. Love of the beautiful springs from intellectual cognition and hence is of a spiritual nature. To appeal to the senses beauty resides necessarily in some object. In order that an object may be beautiful, it must have integrity, clarity and proportion. A thing to be truly beautiful must be also good and true, though beauty is not synonymous with truth and goodness, for a thing may be good and true without being beautiful.

In our criticism of the new poetry, there are two points to be considered: its art as expressing the ideals of the new poets and our own abilities to appreciate it. To form a fair judgment of a poem we must ask ourselves certain questions. Does it give a pleasure in which the mind can rest? Is this pleasure derived from the contemplation of beauty embodied in the poem? Has the poem the qualities necessary to beauty? Have we the sympathies in taste necessary to appreciate the poem?

After this array of questions I proceed diffidently. Personally I like some of the new poets and their poems better than some of the old ones, but I think most of them are inclined to ignore what I consider the chief business of the poet, that is, to discover the permanent truth behind facts. The new poets introduce too much of the trivial, the sordid, and the passing into their poetry. Poets have always tried to put the sordid into poetry, but such poetry does not live. A Robert Burns did lift a field-mouse into poetry by appealing to pity, a most fleeting emotion, but we have kept the poem only because we love its author. As for Wordsworth, I can never understand how one who could pen that glorious line "Whose dwelling is the light of setting suns" could write that stupidly cruel and inexcusable poem "The Idiot Boy." Life is filled with tragedies that crush the spirit of man as a steam roller can crush his body; we see them in the suffering faces of others if we do manage to escape them ourselves. Why then, should we multiply them in poetry? Let the scientist deal with the perverted and the subnormal, let the novelist draw them for us if

*The first of a series of three articles on the New Poetry.

he feels that by doing so he can accomplish good, but let poetry be devoted to our joy and our soul's peace.

There are two poetic exhibits of life and nature, the universal and the particular. For the universal we may go to the Bible, to Homer, to the Attic dramatists, to Dante, and to Shakespeare. For the particular we may study Tennyson, Browning, Bryant, and many others. Poetic truth is both idealistic and realistic. The poet must be a realist in knowledge and an idealist in interpretation of his knowledge. He must observe truth of ethical import. Enduring poetry makes for good, though the poet must not preach. His mission is to teach us the true and beautiful in life, "to redeem from decay the visitations of the divinity" in us, to lift our minds and hearts to a plane of vision that will make us see lesser things ennobled and beautified by faith and hope. What, then, shall we say of poets who insist upon seeing only the exteriors of things and drawing pictures of them, who do not think straight in matters of faith and morals, whose only appeal to us is sense appeal, or, at least, an emotional appeal with no element of spiritual control?

It would be altogether unfair to condemn the new poetry as a whole just because some of the radical poets have ruled out the spiritual from the universe and revolted from the "interiority of the cosmic poet." Many of the imagist poets, when they have escaped from their theories, have given us glorious metaphors. What, after all, are Thompson's "Hound of Heaven" and "Lily of the King" but imagist poetry? And yet, there never was a more "interior" poet than Thompson. So, though we shudder at the violation of the decent silence that shrouds the weaknesses of the dead in Masters' "Spoon River Anthology," though we discern with disgust the morbid sex appeal beneath the fair cloak of words in far too much of the modern poetry, though we regret the irreligious tendencies that could give birth to Hardy's "God's Funeral" and "A Plaint to Man," though we believe that poetry has been degraded by her forced associations with sewers and ash-cans and stockyards, we must, nevertheless, look for the golden wheat among the rotting chaff, because it is there. We must admit the freshness and vigor of much of the new poetry. If we who love poetry as "the lesser sister and helpmate of the Church" reject her now because her radiant robes are stained with the mud of materialism, we need to remember Francis Thompson's warning, "If you have no room for her beneath the wings of the Holy One, there is place for her beneath the webs of the Evil One . . . Suffer her to wanton, suffer her to play, so she play round the foot of the Cross!" Condemn some of the radicals we must, but we must admit as well that many of the new poets do dream dreams and see visions of beauty and have been able to catch the lovely fugitive within the network of golden song. And for them we who love poetry have reason to give thanks.

SISTER M. ELEANORE, C.S.C., PH.D.

TO ONE DEAD

You would remember, too, if you were here,
The last Spring evening in our own far land,
When age-encrusted walls grew strangely dear
Along the hedge road leading to the strand,
Where silently we took a farewell view
Of fields, and glen, and of the bay below;
How once we listened to a bird we knew
Until it caused our ready tears to flow.

And as we gazed with ever hopeful eyes
Upon the farthest gleamings of the sea,
We wondered if, beneath those rosy skies,
Haw-edges and some cowslip-field might be;
Because if we should dream of olden years,
A robin's song would bring consoling tears.

JOHN P. BARTON.

REVIEWS

The Chaplain of St. Catherine's. By HERMAN J. HEUSER, D.D. New York: Longmans, Green and Co. \$2.00.

If you enjoyed the wise and whimsical converse between "Daddy Dan" and his new curate, we bid you open Dr. Heuser's latest volume with great expectations. It will introduce you to the circle of genial churchmen who foregather about the hearth of Father Martin, the lovable chaplain of St. Catherine's school. For the most part they are found in conversation, and on subjects that beseech such goodly company: testimonials and receptions to pastors, the human element in ecclesiastical preferment, the symbolism of flowers, religious art, the sanctuary, sacristy, books and even tobacco. You will enjoy the lively interchange of views, especially when Father Martin takes the forefront of the battle. His wit is as active as phosphorus. At the least touch he will burst into glowing eloquence, casting both light and color on everything about him. Invariably good-natured, his intentional sophistries are more stimulating than another man's certainties, for he stirs you to protest, and consequently, into profitable thinking. But his is a still greater gift: the art of listening. And this gives an opportunity for some of the most eloquent pages in the book. A Capuchin is speaking, and for two whole chapters he holds us willing listeners to his rapturous yet scholarly review of what subsequent art owes to his spiritual father, St. Francis of Assisi. All the chapters are similarly informing, and not a few, exceedingly practical. Dr. Heuser appends an epilogue, half-apologetic in tone. Frankly, it was a mistake to end these sunny colloquies on a minor note. E. S. P.

Two Ordeals of Democracy. By JOHN BUCHAN. Boston: Houghton Mifflin Company. \$2.00.

This interesting and attractive book represents the publication of a lecture delivered October 16, 1924, at Milton Academy on the Alumni War Memorial Foundation. The author here offers some pointed reflections on certain causes and phases of our Civil War as compared with the same features of the recent World War. Many of these considerations are provocative of thought and show a just appreciation of certain of the elements which went into the great conflict of the Civil War. With regard to the World War there will be a considerable difference of opinion. We are too near for a bird's-eye view, and besides all the smoke is not yet blown off the field. The author will therefore find a certain number of thinkers, of philosophers of history, to disagree with some of his conclusions, for the stone images of objective truth are as relentless as the sphinx of Egypt. Even the short space of time intervening since, has shown that many of the war-time ideals were not so high afloat as the great bulk of the "common people" then imagined. P. M. D.

Die Herz-Jesu-Verehrung des deutschen Mittelalters. Von KARL RICHTATTER, S.J. Regensburg: Verlag Josef Kösel & Friedrich Pustet.

This volume deals with the cult of the Sacred Heart in Germany during the five centuries immediately preceding the visions granted to St. Margaret Mary. It is of supreme importance as an entirely original contribution to the history of this devotion. Even those best acquainted with this subject will be surprised at the evidence accumulated here. The author has gone directly to manuscripts and ancient volumes stored away as historic relics and from them and other more accessible sources definitely establishes the wonderful popular devotion to the Divine Heart that existed in the German countries previous to the Reformation. The facts, here collated do not, of course, conflict with the historic importance to be attributed to the manifestations to St. Margaret Mary, which impressed their own characteristic of Reparation upon the devotion as we now have it, and which alone led up to its great liturgical development. Father Richtatter's early Sacred Heart pictures are most interesting and his numerous citations are a veritable treasure-trove. J. H.

Recent American History. By LESTER B. SHIPPEE. New York: The Macmillan Co.

From the reconstruction period after the Civil War to that which took place after the World War, the growth of the United States has been astounding. This period saw the nation recover from the all but mortal blow it had received, catch its stride once more, and continue its triumphant march westward. It witnessed the evolution of an imperial policy from the time Alaska was purchased to the present when a colonial empire, for good or ill, exists in the Caribbean. And it saw a marvelous change in our foreign policy. In the earlier days, statesmen had not forgotten the warning of Washington; their attitude was: "The affairs of foreign nations do not concern us." In later days an American President, in a council of nations, made an effort to dictate the policies of the world and capitalists have involved the country deeper and deeper in foreign affairs. The story of all this, Professor Shippee has told clearly and lucidly. He has stressed the political and economic features of the period and has shown clearly the interaction of these two forces. Controverted points are treated objectively and a large bibliography furnishes ample material for those who wish further information on such mooted points. The book avoids as well the immaturity of the school history as the diffuseness of the research work. Primarily intended for college courses, it can be read with profit by those who desire a large view of those forces which have gone into the making of the United States. J. A. L.

Tradition and Jazz. By FRED LEWIS PATTEE. New York: The Century Co. \$2.00.

For contemplation, one goes, as Horace, to the Sabine Farm; for thrills and excitement to some such place as Times Square. Dr. Pattee finds too much of the latter quest in our modern life and too little of that repose which he enjoys occasionally on his Sabine Farm. Meditating upon the world as he sees it in America, he confesses that he is surfeited with its rages and its jazzes. In literature, he longs for novels with a vision, those that are like "an arrow launched into the blue"; he abhors the realism of the Dreiser-Anderson school, the current sensationalism and sentimentalism, the bleak disillusionment of the Cabells. In poetry, he can yield no place to Sandburg, Masters, Lindsay and Lowell near his cherished *Ars Poetica*. He complains that we have misunderstood the status of the short story and that we have misinterpreted the literary history of America. He laments that our colleges are infected with commercialism; the best teachers are made administrators, fine buildings and equipment are sub-

stituted for scholarship, and the undergraduates are consequently deteriorating. The criticisms made by Dr. Pattee are well founded and just. They are not querulous nor are they feeble. They are tinged with the rosy hope that we are swinging back to normalcy both in literature and in education. And they are written in such vigorous, provocative style that they show that the author is familiar with the modern method even though he is opposed to the modern spirit. F. X. T.

The Psalms. By REV. PATRICK BOYLAN, D.D. Volume Two: Psalms LXXII-CL. St. Louis: Herder Book Co. \$6.25.

Those who have proved the worth and helpfulness of Dr. Boylan's first volume of commentary on the Psalms, now some years before the public, will be no less gratified by the qualities of this second and final volume of his work. To know the Psalms, which enter so largely into the Christian liturgy, is to pray in fuller accord with the mind and spirit of the Church herself, and no better source of information than Dr. Boylan's work has ever appeared in English. The results of the author's mature theological and critical knowledge are here presented with a simplicity, directness and clearness which make his commentary instructive to the average reader, as well as a suggestive guide to the pursuit of more advanced study. Each Psalm in turn is treated under a suggestive title, indicating its central theme; its structure is then discussed, and the progress of the thought analyzed and compared with the poetic structure of the composition. Then follow in parallel columns the Latin version of the Church and an English version, in metrical form, taken from the Hebrew. Finally, a series of notes on the verses in order explain the meaning of difficult phrases and add many valuable suggestions. W. H. McC.

BOOKS AND AUTHORS

For Devout Catholics.—Sermons suitable for the devotion of the "Three Hours" for Good Friday afternoon have been published in the little book entitled: "The Mass of the Cross" (Herder. \$1.00), by the Rev. Michael Andrew Chapman, with an introduction by Bede Jarrett. In them is blended piety, doctrine and practical application.—A number of essays spiritually consoling are gathered together in the pocket-size booklet called "Thy Kingdom Come: Series II" (Benziger. 30c), by the Rev. J. E. Moffatt, S.J.—The tiny pamphlet, "The Story of the Little Flower" (Benziger. 15c), is the beautiful tribute of the Rev. Daniel A. Lord, S.J., to the new saint. The illustrations by Rev. Louis B. Egan, S.J., are novel and artistic.—The Marist Brothers (Poughkeepsie), have published a "Catechism of the Blessed Virgin Mary" (15c), that covers the main points of Catholic devotion to Mary.—The Rev. Timothy Hurley, D.D., has composed a small book called "The Immaculate Conception" (Dublin: The Educational Company of Ireland. 2s. 6d.) The poems are followed by an exposition of the tradition of the Church about the dogma of Immaculate Conception.

Concerning the East.—The Near East, through many centuries, has been a problem of absorbing interest to Europe as well as a powder box threatening explosion. The whole field of the modern East is summarily and historically reviewed in "The Occident and the Orient" (University of Chicago Press. \$2.00), by Valentine Chirol. The first two chapters give a good historical survey; their value, however, is marred by some traditional bias which has led to historical inaccuracies. Then in turn is taken up Egypt, India, Morocco, Asia Minor and Russia. The book offers a good background to present-day Oriental problems.—There is a new history of the Jewish race called "Stranger than Fiction" (Macmillan. \$2.50), by Lewis Browne. The title is somewhat of a misnomer, for whole passages of this

book are fiction pure and simple. This work is a good example of how one narrow viewpoint, dogmatic in its exclusiveness, will lead to most serious misinterpretations. The viewpoint here is naturalistic. The author closes whole horizons to his vision; with the same gesture he shuts out floods of light which would have shown him the solution to problems which he confesses he cannot explain. The inaccuracies in what claims to be a "history of the Jews" are too many and too flagrant to be pointed out.

Capital and Labor.—Two books recently published deal with the economic and moral aspects of the relation between labor and capital, more particularly of the giant corporations that have come into being within the last thirty years. Robert S. Brookings in "Industrial Ownership, its Economic and Social Significance," (Macmillan. \$1.25) from his wide experience as a business man, an educator, and an economic research worker comes to the conclusion that the big corporation under government supervision is not only the inevitable trend of development, but also the most economical manner of production for the workers as well as for the general public. Modern corporations are no longer managed by their owners, the stockholders, and Mr. Brookings' contention is that therefore the management of any big business, the same as that of the national banks, should be under strict federal regulations.—How necessary unbiased government supervision has become in regulating the relations of big corporations with their employes and the buying public is made evident by the monograph of Charles A. Gulick, Jr., on the "Labor Policy of the United States Steel Corporation" (Columbia University Press). Mr. Gulick has expended great care and diligence in collecting, sifting, and marshaling all the material available to make clear the attitude of the largest corporation in the steel industry towards labor. He endeavors with evident fairness to acknowledge every step forward on the part of the company directors, but he is forced to maintain that the wages paid to unskilled labor are pitifully inadequate, that the gruelling twelve hour shift was finally abolished only under strong pressure of public opinion, and that the uncompromising opposition of corporation officials to organized labor prevents truly friendly relations between employer and employes. The investigations of Mr. Gulick do not bear out the optimistic forecasts of Mr. Brookings.

Doctrine and Doctors.—"The silence of old age" is the title to one of the meaty paragraphs in Father Joseph Rickaby's latest book "An Old Man's Jottings" (Longmans. \$2.50). True, Father Rickaby is old, but not in mind; this book proves it. These tiny essays, rich droppings of a well-stored mind, have the vigor of youth, and many of them have its daring. He does not agree with St. Augustine on the number of the damned, and he says so quite clearly. The little remark on the advice he received from one of his confrères is typical of Father Rickaby.—"Doctrinal Progress and Its Laws" (Brown and Nolan. 6s.), by Rev. Eugene O'Doherty, sets out to answer in scarcely more than one hundred and fifty pages the complex questions: Why does and must doctrine develop? What are the laws governing doctrinal development? The author realizes the vastness of his subject, but he is so familiar with it that he is able to be both summary and solid. The frequent footnote references to authorities inspire confidence. It is no small thing to have included Fathers, Scholastics and Moderns in so small a space.—The idea of celebrating the 600th anniversary of the canonization of St. Thomas Aquinas was not, of course, to establish his surpassing excellence. Rather it was to stimulate Catholic and non-Catholic interest in him. At Manchester in May, 1924, the English Dominicans offered a course of lectures on St. Thomas as their share in glorifying their greatest Son. Those lectures are now deservedly preserved in book form. (Herder. \$1.60).

Variety. Points of Honor. The Splendid Road. The Man Who Turned Mex. Paul Bunyan. Dreaming Spires. The Sleeper of the Moonlit Ranges. The Pirate of Pittsburgh.

When he called his collection of thirteen short stories "Variety" (Milton, Balch. \$2.00), Richard Connell thought principally of the themes and purposes of his tales. These are undoubtedly diversified. But the stories are invariable in other respects. By way of criticism, they are all machine-made according to a formula; by way of praise, they are uniformly vital, humorous, brilliant and breezy. Their value is merely ephemeral; but they are an anodyne for worry.

Eleven short stories of merit comprise "Points of Honor" (Scribner. \$2.00), by Thomas Boyd. They are written around and about war and soldiers; despite the over-exploitation of that topic and the consequent ennui it begets, these are finely interesting stories. By his success in this book, Mr. Boyd proves that he is no ordinary author. He knows soldiers and he is familiar with modern warfare. He writes carefully, with a sureness of touch that is remarkable. These stories might be chosen as models of the modern technique.

California in the early fifties is the setting of "The Splendid Road" (Duffield. \$2.00), by Vingie Roe. Scenes and characters are the familiar ones—rough camps, saloons, gambling dens, desperate "bad" men and a hero with a heart of gold. There is, however, a freshness and a charm in the story that lifts it above the ordinary thriller. There is even an original phase of the eternal triangle presented. Had the story nothing else to commend it, it would deserve to live for the sake of the heroine.

Several good tales of the long-gone wild days on the Texan frontier when the two-handed shooter was king, are offered in "The Man Who Turned Mex" (Dorrance. \$1.75), by Paul Bailey. Gun-play is the individuating note of these realistic pictures, but the pastime is somewhat softened by the presence of the eternal feminine. The book will appeal to youngsters who love a fight, as well as to elders with the same taste.

The loggers of the Northwest are almost our only myth-makers. In the stories of "Paul Bunyan" (McNeil, Seattle), gathered by Esther Shephard, are the materials for a national mythology. The narrative of the gargantuan deeds of the hero-sized logger and his Blue Ox is not without the kind of humor that attains its artless effect by exaggeration.

Diana Patrick in "Dreaming Spires" (Dutton. \$2.00), makes her central character a girl of exceptional beauty. Suddenly deprived of wealth and position, she determines to profit by that beauty. In delicate language, the author unfolds the most sordid ambitions of the heroine. Immorality stalks through these pages, scented and tinted, sensuous and alluring. There is a moral triumph in the last chapter; otherwise, the story displays the charm of paganism, with its force and its fallacy.

The power of environment to develop latent racial characteristics furnishes both the complication and the resolution of the plot in Edison Marshall's "The Sleeper of the Moonlit Ranges" (Cosmopolitan. \$2.00). The story of the deterioration, under the influence of Alaskan life, of a half-breed who has been brought up as a white man is neither inspiring nor convincing; the readiness of the heroine to transfer her affections is unnatural and might well shock those of finer sensibilities. The romance may please those interested in the theory involved, but it will hardly appeal to the average reader.

A story of modern piracy is told by H. E. O. Whitman in "The Pirate of Pittsburgh" (Houghton, Mifflin. \$2.00). Rum running and bootlegging, remarkable fights and escapes even more remarkable make it a lively novel of action. But it is so intense that it tumbles into improbability.

Education

Retardation in the Upper Grades

WE tried to convey the thought in our last paper that while progress through the primary grades would necessarily be slow in the case of the dull, very dull, and subnormal child, yet, except in the case of low-grade imbeciles and idiots, there would be progress. It would seem unnecessary then to differentiate the curriculum in the primary grades. The speed of progress should, however, be regulated so as to parallel the "going-power" of the slow, normal, and fast-moving groups. We assume that a child is not admitted to school ordinarily, unless he has an intelligence quotient of at least from fifty to sixty. This will indicate potential mental development up to the nine or ten-year level. It may be possible, provided a subnormal child has received proper training in the home, to teach him with other children even if he has an intelligence quotient as low as forty-five. In this case, of course, his development will be very slow and the completion of the regular primary grades will be beyond his power. One is apt to see in almost every school, sitting somewhere towards the back of one or the other primary room, a child that is a rather low-grade imbecile and who is incapable of profiting much if any by continuing in school. At times such children are in school because parents know that they are safe there; at times, too, they receive some social development through contact with other children, but they are apt to interfere with the morale of the room, and they are apt to be treated unkindly by normal children. On the whole it would seem that unless there be very grave reasons, children incapable of profiting by any instruction be not retained in school. There are cases, however, in which charity would modify this method of procedure.

With the completion of the primary grades, several new problems confront the superintendent, the principal, but especially the teacher. Many children will have reached their level of development at nine or ten years of age. What are we going to do with them in the fourth grade when they cannot learn to do the arithmetical processes demanded; when they cannot piece together little three or four short-sentence thought- wholes? Fortunately, though the child may have reached his level of development, though he may be on as high a plain as he will ever reach, there is possibility of a most endless development on his own level. Even Robert (AMERICA, April 18, 1925), who has a mental age of only five years and ten months and who cannot complete the regular second grade can be trained to be a social asset. All will depend upon the chance we give him. There are other factors besides the low I. Q. which must be reckoned in the total before we pronounce Robert to be feeble-minded. He has emotional stability, is not subject to tantrums, and has no marked anti-social habits. He could be retained in school provided we give him work on

his own horizontal plane. If Robert and the thousand other Roberts that will present "problems" to the teacher and the principal next autumn are to be retained in school, they should be given the kind of work that is as well suited to their needs as the regular course of study is to the normal child.

There are other things in life besides ability to deal with abstract data. One may have a *low* I. Q. and still have very fine mechanical ability. One may have a *high* I. Q. and be so lacking in social qualities, in tact, perseverance, that he is handicapped. Very recently a boy who manifested behavior abnormalities was brought to a local clinic. The Binet scale rated him at about eleven mentally while chronologically he was about sixteen. The Stenquist mechanical test gave him a rating which showed mechanical ability found in about one in three thousand. This boy had reached the fifth grade and there found his way blocked. He expected to travel by way of "The Mechanical Ability Express Limited." He found that the road was a series of independent lanes, by-ways, and alleys into which boys and girls whose asset was principally mechanical ability and who were debarred from traveling by way of the "Normal or Supernormal Route" had to drag along using their own initiative. The way was hazardous and discouraging; the terminus, he was told, was exceedingly disappointing.

Next September we shall have approximately 50,000 little boys and girls with low I. Q. waiting for the proper train to take them on through the next four years, a train which should give them moderate comfort with comparative sureness of a satisfying destination. What shall we do for them?

One is very cautious about asking for a single additional penny from the doubly-taxed supporters of our amazingly efficient parish schools. The patience with which the poor and the middle-class Catholic face the burden of double taxation is truly Christ-like. Personally, I have known more than one family that voluntarily deprived itself of such a necessary article as butter to save money with which to meet the tuition demands. I know the sacrifice was well worth while if considered only from the standpoint of the present life. Recently a great Bishop has crystalized the gain in the following words: "The only spiritually refining process is in and through the Cross."

I believe, however, that the time has come when we must call and call so loudly as to be heard in the homes of the rich for some adequate provision for our subnormal children. In a city say of one hundred thousand there might well be such a provision as a central school where three, four, five, or six Sisters representing the different communities conducting schools in the city might furnish each one teacher to take over the instruction of the mentally under-endowed. The original cost for building and equipment of such a school would constitute the greatest expenditure. The removal of these

sub-normal children from the regular class room would, through conserving the teachers' time, not only make more efficient instruction possible but also make it possible for the number of teachers in the school to be reduced by one at least in each school of eight or more. If this plan is not feasible on account of local conditions or on account of differences of opinion as to the relative merits of total vs. partial segregation, we would propose another plan which works fairly well and which has in addition the advantage of preserving social bonds and making new ones. Have in each school where there are in excess of seven teachers, one teacher who has what might be called—but not loudly—an ungraded school-room. Here children who show marked disability in such subjects as arithmetic and language could have substitution and compensation in varied forms of manual and industrial work, home economics, and like subjects. It might be possible to have these children in the ungraded or opportunity room on part time only. There is much that almost any child can gain in the regular class room if only he is not in an attitude of discouragement from seeing himself constantly failing to get arithmetic problems and similar tasks on just the next higher level. The child with a low I. Q. will never be a civil engineer or an architect. Why bother him with arithmetical processes further than is necessary to meet the ordinary demands of real life—making change, adding simple columns, making other simple computations? The principal fact to keep in mind is that in last analysis it is attitudes that count rather than accomplishment. If the child is doing work which is satisfying, work which gives him something new day by day; that gives him nothing which he cannot accomplish with reasonable effort, his reaction to life will be wholesome. The subnormal adult as a class is notoriously unstable, dissatisfied, and a prey to the unscrupulous. How far this is due to native under-endowment and how far to the formation of wrong habits it will be difficult to determine. Berry states the case as follows: "We are in no position to be positive in regard to the limitations of the mentally retarded until, from the beginning of his school life and as much earlier as possible, we succeed in giving him a type of training that is as well suited to his needs as the regular course of study to the needs of the typical child."

SISTER KATHARINE, O.S.B., PH.D.

Sociology

Prohibition and the Schools

WHETHER or not prohibition is good for America is not the issue in this article. To say that prohibition is hurting the schools is to confound effect and cause, and thus to muddle thinking on this very important issue.

Let us take one paragraph for a historical approach to the subject. Shortly after the year 1000, Europe was dotted with rising universities in which the boy began

with the grammar of Donatus, and ended with securing his own master's certificate. The historical record of those times is filled with attempts on the part of the students to wring from authority exceptional privileges and rights for themselves. The individual student was not safe alone in the city; he was lucky if he escaped alive from the townsmen. Students went about the streets only in organized bands. Wherever they went, they arrogantly, or, if convenient, violently, took to themselves privileges other persons did not have, setting aside the existing law, destroying order, and terrorizing the townspeople. Sometimes because the students held themselves above all law such as common men held good for the peace and prosperity of the community, a city driven to desperation would bodily expel a university from its domains, students and faculty, bag and baggage. English literature is full of allusions to the strife between "town and gown," a warfare between students and citizens that is the very backbone of their educational tradition even to the present day.

The assumed superiority to law so characteristic of the medieval student body, the lawlessness of the English schoolboy, is paralleled in the college town in America today; and in a somewhat juvenile way in every city, town, and hamlet in the land where there is a high school. And that is everywhere. True, we do not often have the warfare between "town and gown"; nor, often, armed conflict between students and police. But it is not because the student has acquired halo and wings; rather it is because the citizenry have given up the fight. We still make laws for ordinary folks to observe, but we no longer try to make the schoolboy observe them.

The evidence? A gang of college boys "rushes" the doors of a theatre; they appropriate the front seats; they yell and sing; they even drive the performers from the stage and put on an impromptu show of their own; and otherwise make general nuisances of themselves. Do they appear before the judge? Not generally. But what other gang of outlaws could the town produce who could so disturb the peace and order of an established legitimate business without police interference? Again, the school wins a football game; and promptly with flying shirt tails, they commandeer street cars and delivery wagons for a "parade." A school decides to "stage" a May Day celebration; it seizes the busiest street corner in its little town and for thirty minutes the school band plays and the school's cut-ups perform. Meanwhile traffic on that busy corner is suspended, street cars are stalled, automobiles cannot pass, and citizens are inconvenienced generally. An initiation is indulged in; hazing occurs; individuals are bodily assaulted, they are subjected to the most shameful manhandling, they are tortured, they are victims of maiming, occasionally one of them dies. These are facts with which we are all acquainted. There is law for the common run of man; but for the most part, and

except for only spasmodic exceptions, students are not held to this law. They are outside it; they are lawless.

If it is a fact that there is exceptional violation of the prohibition law in our schools (the arraignments are often discreditable calumnies), this is only one of a great aggregation of violations of law. It does not argue that prohibition is dangerous, one whit more than it argues that the many other laws we have for the general welfare, for peace and prosperity, are dangerous. It does not argue that our prohibition law should be thrown overboard, one whit more than it argues that our laws of trespass or our traffic laws should be thrown overboard.

What are the proper conclusions? First, it is hopeless that discipline within the school can be established from the outside. Second, respect for and obedience to law can be elicited within the school itself. And finally, it is imperative that establishing in its students respect for law and order be recognized as an inalienable and inescapable obligation which every school holds towards the community within which it exists, and to which it is responsible. The lessons of history may be easily misread, but it is difficult to read into the pertinent history of the problem anything but the conclusion that the State through its sanctions can do nothing to solve this problem. It is unreasonable to expect the student, of himself, to be other than he is. If any solution is to come, it must come, then, from the school as a self-conscious, self-directing, intelligent institution.

That a school by its sanctions can control its personnel in their actions is evident. Witness the recent, all but complete, abolition of the worst forms of hazing. This reform came not because the police representing the great common people have interfered successfully, but because the school itself has outlawed or is outlawing the practice. It is a reform that came because the school willed that it must come. If disciplinary measures are necessary, even to the extent of wholesale expulsion of offenders, those disciplinary measures must be taken. Where sublimation can successfully be utilized, disciplinary measures are not to be preferred. But sublimation or discipline we must have.

The day has arrived when for the sake of the law-abiding spirit of the great common people that law-abiding spirit must find its way into the schools. The schools must teach a higher level of morality than in the past. They must teach that the voice of the State, when it speaks with the authority given it from on high, is the voice of the people, and the voice of God. They must teach the moral wrong underlying disobedience to the just laws of the State. There must be no handling with gloves here, but the cold, bare, hard fact that it is an evil thing to disobey a just law.

There are "professors" who profess that there is no wrong in lawbreaking, but only wrong in getting caught. Away with them! Unless they teach that no man may

freely disobey any just law, let them be dealt with hardly, even to dismissal. So long as his free right of free ballot is secure, and his right through that ballot to modify an unpopular law remains intact, no man may rightly overthrow his Government nor set at naught its sovereign acts. When the contrary is taught, as it is taught far and wide, we can not expect our students to be law-abiding citizens. The law must be respected by the faculty and administration of the school; when it is so respected, we can hope to inculcate that respect in the student body; not before.

Let us make no mistake. Drinking in our schools, if drinking there be there, is no new phenomenon. It is only a new manifestation of the old and widespread spirit of lawlessness therein; it is no valid argument against prohibition, and the greater evil will be in no way affected if prohibition becomes only a bit of past history. Inveighing against prohibition only distracts attention from the major issue to a passing and minor manifestation of the real problem, which is how to meet the disobedience to all law so characteristic of the student of today, as it characterized him of yesterday. A new morality must come to the faculty and school administration, and in that new morality obedience to and respect for law must be foremost. Then we can expect new ideals to be elevated for the admiration, aspiration, and emulation of the student.

Sublimation or discipline or both we must have, and they must emerge from within the school itself, to triumph there first, and then to manifest themselves in a civic consciousness felt outside the school and permeating the whole of society.

F. W. GROSE.

Note and Comment

Hedwig Dransfeld
Great Catholic Leader

THE complete issue of the *Schwäbisches Frauenblatt* for April 14 is devoted to the memory of Frau Hedwig Dransfeld, without any doubt one of the most remarkable Catholic women of our modern days, whose death occurred recently. A life-long sufferer, standing always under the shadow of the Cross, she nevertheless became one of the most active women in the most turbulent age that Germany has known for centuries. She was a Representative of the Reichstag of the new republic from its very inception, and perhaps the most brilliant and forcible public speaker among the women of Germany. She began her life's work as a Catholic teacher, later took up the editorship of the *Christliche Frau*, when she was thirty-four years of age, and distinguished herself as a vigorous prose writer no less than as an unusually gifted poet, endowed with deep spiritual insight and a rich gift of language. It was therefore no small sacrifice for her when she entered into public life. Only with the greatest difficulty could she force herself to appear

on the public platform where she was to acquire such skill and power. For her service to the Church she was rewarded by the Pope with the Golden Cross *Pro Ecclesia et Pontifice*. The Knights of Malta bestowed upon her their Service Cross, and she was Honorary President of the German Catholic Women's League. Her heart was a true mother's heart that was filled in particular with the woes of the poor and the suffering among her people. It knew no hatred and no rancor. It was devoted solely to service for the love of God. Our readers may recall that Frau Dransfeld made a tour of the United States for the promotion of her work.

New Secretary for
the Marquette League

THE Rev. William Flynn, one of the very efficient assistants of the Indian Bureau, has, by permission of the Bishop of Pittsburgh, become the Secretary of the Marquette League for the aid of the Catholic Indian Missions, 105 East Twenty-second street, New York, in succession to Mgr. William Quinn, recently appointed Director General of the Society for the Propagation of the Faith. The selection gives great satisfaction to the President, Judge Alfred J. Talley, and the directors of the League, as promising the continuation of the splendid work done under Mgr. Quinn's inspiration. During its current fiscal year the League has collected \$38,000 for the Jesuit, Franciscan, Benedictine and Ursuline Indian missions, besides providing supplies and necessities for several chapels and schools. During Mgr. Quinn's recent visit to Rome his incidental statement of the many activities of the League won the highest praise from the Propaganda authorities who have a special affection for the heroic missionaries in our arduous northwest regions.

The Jesuit Order's
Earthquake Experts

UNDER date of March 6, H. E. Turner of the University Observatory, Oxford, had the following letter published in the London *Times* in regard to the information supplied the scientific world by the Jesuit seismologists in regard to the recent earthquakes here:

I gladly acknowledge the probable justness of Father Rowland's estimate (with which later information fits in, and which will probably be found close to the truth when all the observations are assembled), since I may appropriately take the opportunity to express appreciation of the valuable work in seismology being done by the Jesuit Order. Had the telegram from Father O'Connor at Fordham and the readings of Father Rowland at Stonyhurst been the only information to hand, a fairly good estimate could have been made at once; but other early readings were not in accordance.

Not only at Stonyhurst and Fordham, but in many distant parts of the world, the Jesuit Order is doing this valuable work, notably in far Bolivia. The La Paz station was established by the Order in response to a definite resolution taken by the former International Seismological Association at its Manchester meeting of 1911, under the presidency of Sir Arthur Schuster, which resolution pointed to a conspicuous gap in the available

stations and the desirability of filling it. The splendid way in which it has been filled can only be fully realized by those who have had the experience of discussing thousands of results, as we have had at Oxford.

My relations with the genial Order have shown me that they are well able to appreciate a joke, even slightly at their own expense. I will therefore venture first to remark that Father Hagen, Director of the Vatican Observatory, recently devised some beautiful experiments to demonstrate the rotation of the earth—there on the spot where Galileo was severely handled three centuries ago for asserting it, which is a very handsome *amende*; and secondly, to add that if when he said, "*E pur si muove*" (I know he did not say it, but never mind that), Galileo had included earthquake movement, the *amende* would have been magnificently inclusive.

Father O'Connor, at Fordham, gave another example last week of the exact and efficient manner in which his observatory keeps the records in this important scientific field.

Godfrey Isaacs and
Cecil Chesterton

THE burial at London, with Catholic rites and from a Catholic church, of Mr. Godfrey Isaacs, brother of the Earl of Reading, and until recently director of Marconi's, gave rise to a very general surprise since he was thought to be of the Jewish faith. Our English Catholic News Service remarks on this that at the time of the Marconi shares scandal one of Mr. Isaacs' greatest critics was the late Cecil Chesterton. For his article in the *New Witness* Cecil was tried for libel and sentenced to a fine of a hundred pounds. At that period neither of these two men was as yet a Catholic. In death they are united and laid to rest with the blessings of the same Mother Church.

Catholic Council for
International Relations

THE first public conference of the Catholic Council for International Relations recently opened in London. Cardinal Bourne, who is president of the Council, presided at the great evening meeting when the question of "The Pope and the Peace of the World" was discussed by Judge Parfitt and others. Among the speakers at the various conferences were men of public note, such as Lord Morris, former Premier of Newfoundland, and W. A. S. Hevins, who was Under-secretary for the English colonies in Mr. Lloyd George's second Coalition Government. In general the honors of the platform were equally divided between the clergy and the laity. The English Catholic News Service points out that the important feature about the Council is that it has united nearly all the existing Catholic organizations in England, and is thus in a position to exert great influence on large numbers of Catholics. "All the signs point to the fact that in a very short time it will be very efficacious in promoting united action on the part of the whole Catholic body."